

Epp called to quit over day care statements

Margaret Griffioen

OTTAWA — Federal Health Minister Jake Epp is being called to resign after angering day care advocates and opposition MPs with recent statements he made in the *Globe and Mail*.

Epp should be replaced with a "woman minister who has an understanding of what today's families are facing," New Democrat MP Margaret Mitchell told a news conference.

Mitchell said the "Prime Minister's

credibility is really on the line," referring to statements by the PM that his government is committed to expanding day care.

Contradictory statements

In a January 14 *Globe and Mail* article Epp is quoted as saying that it was "poppycock" to say youngsters are better stimulated in day-care centres than at home. He also indicated support for financing profit-making day care,

rejecting conclusions of a study that urged Ottawa to develop a universally-accessible, publicly-financed day-care system.

In a follow-up article, Jan. 15, Epp told the *Globe* that, "for some children, day care is the best stimulation, but one should not dismiss that for some other children the best stimulation is the parental home."

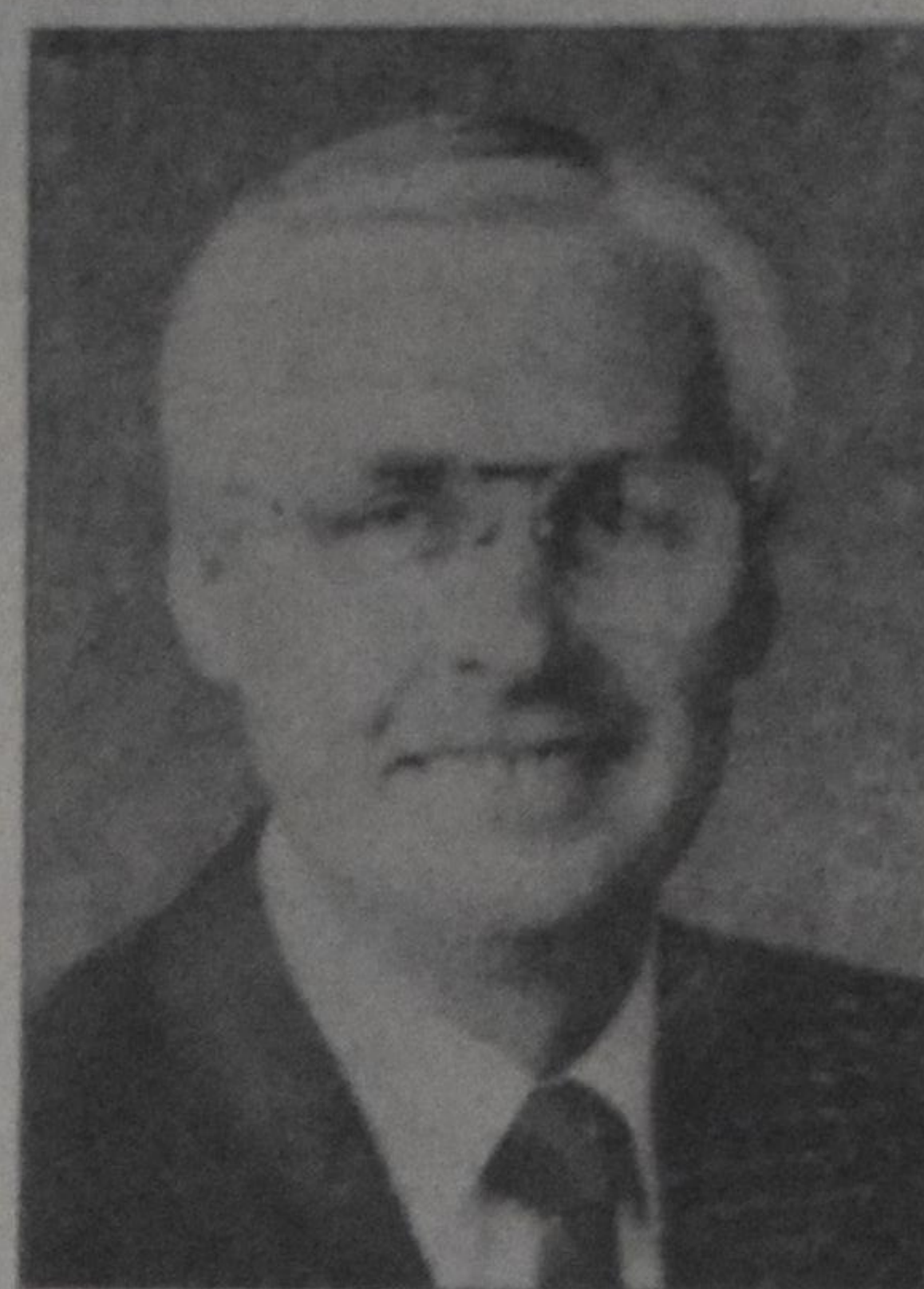
Calling Epp's logic "contradictory," Barbara Cameron, child-care spokesman for the National Action Committee on the Status of Women, told the *Globe* that while various government levels fight over financing day-care centres, "thousands ... of children are in unsafe and not very healthy ... situations Only four per cent of our kids are in licensed care." (Later the *Globe* reported that 11 per cent of children needing day care are in licensed day care.)

Winnipeg day-care worker Pat Wylynk agreed. "Parents are working and need help to keep their families functioning ... his [Epp's] thinking actually has negative implications for the family in 1987."

Various views on financing

Most child-care activists are opposed to allowing profit-making child care. Cameron said that direct grants to profit-making child care have led to deteriorating conditions and that profit-making centres have successfully lobbied to lower the standards of care in Alberta.

Margaret Mitchell is calling on



Jake Epp

Finance Minister Michael Wilson to allocate \$320-million in his February budget for improvements to the present day-care system. She is disappointed that a Commons day-care committee, which she sits on, delayed its report until Mar. 31, when it's too late to get any child-care money allocated in the 1987 budget.

At the end of this month, social services ministers from across the country will attend a conference in Ottawa dealing with the development of a national child-care strategy.

Thinkbit

Teacher to parent: "Jimmy tends to procrastinate when given an assignment."

Parent: "Not only that, he also postpones doing his homework."

Overheard in a school

Calvinist Contact

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How democratic is the Nicaraguan constitution?

Bert Witvoet

MANAGUA, Nicaragua — The adoption of a new constitution, Nicaragua's 17th, has not brought great clarity to predictions about Nicaragua's ideological future. Questions remain as observers wonder whether the Sandinistas are committed to a Marxist or a democratic future.

The new constitution commits Nicaragua to the principles of democracy in that it calls for political pluralism (free elections, more than one party), a mixed economy (both free enterprise and state enterprise) as well as non-alignment in international politics.

What takes away from the appearance of a trend towards democracy is that the Constitution does not allow for separation between the party, the state and the army. The Sandinista People's Army has been institutionalized as the national army, the President has unusual powers and

can run for an unlimited number of terms.

In addition, the continuing state of emergency cancels freedoms the Constitution normally grants. Freedom of speech and assembly and the right to strike have been suspended indefinitely. Hundreds of political prisoners are held without charge.

Confusion compounded

To add to the confusion, Nicaragua's small Communist Party, once aligned with the Sandinistas, is now in opposition to them. According to Ariel Bravo Lorio, one of the two Communist members in the National Assembly, the Sandinistas "are not Marxists, not even close."

Yet on the international scene, the Soviet Communist Party maintains relations with the Sandinistas and ignores the opposition of the

Continued on page 5 ...

Native Canadians call for boycott of Olympic exhibition

Jeff Adams

CALGARY, Alta. — An ambitious plan to gather more than 500 precious Indian and Inuit artifacts from around the world in time for the 1988 Winter Olympics is attracting widespread opposition from Native organizations, and is threatening to become an international embarrassment for Canada. The Native groups feel current injustices against them are being ignored while their past is being glorified.

The Assembly of First Nations, the World Council of Indigenous Peoples, the National Congress of American Indians, the Metis Association of Alberta and the Grand Council of Crees in Quebec have all endorsed efforts by the tiny Lubicon Lake Indian band to scuttle the \$2.6-million cultural exhibition.

The 457-member Lubicon band, located 350 kilometres north of Edmonton, is seeking a boycott by more than 100 museums in 23 countries that have been asked to contribute to the show organized by the Glenbow Museum in Calgary.

The January-to-April exhibition, entitled "The Spirit Sings," is the flagship for an arts festival that traditionally accompanies Winter and Summer Games. It's an unprecedented effort to gather the earliest examples of Indian and Inuit culture, much of it carried away as souvenirs by white explorers.

The Lubicon band is asking foreign museums to help in its 46-year-old land claim fight with the federal and Alberta governments by refusing to contribute

the necessary artifacts. It's part of an overall boycott of the Winter Games that band chief Bernard Ominayak concedes is far less likely to succeed.

Glorifies past, ignores present

Ominayak argues it's hypocritical for the Glenbow, for Olympic organizers, and for the federal and Alberta governments to glorify Native peoples' past while his Cree land is fighting to survive the present.

Viewed as squatters by the Alberta government, the Lubicons are trying to secure legal ownership of land they've occupied for centuries.

With ownership would come the right to millions of dollars in oil and gas revenues, plus control over development on their land. A federal report issued last March said petroleum development has destroyed hunting and

Continued on page 4 ...



Members of the Sandinista People's Army board a Soviet-made helicopter.

In this issue:

Canadian young adults host largest-yet North American convention . p.9
Cozying up to Robert Burns, despite some of his jabs at Calvinism . . p.10
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Was the recent Holy Spirit Conference Reformed? p.12
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Calvinist Contact

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Editor: Bert Witvoet
Publisher: Stan de Jong
Editorial Assistants: Marian Van Til, Margaret Griffioen
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bouwman
Layout & Design: Margaret Griffioen
Typesetting: Kim Yungblut
Western Canada correspondents: Jeff Adams, Reinder J. Klein

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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Editorial

Baby M, as a child of God, deserves better

One of the remarkable things surrounding the question Who is entitled to Baby M? is that almost everyone who talks about it assumes that there is a just solution. The question falls right into the pattern of Western thinking that there has to be a right and a wrong to every situation. It also meets the Western requirements for spectator interest — there's going to be a winner and a loser.

Could it be that some of the situations we create are not capable of being solved? That there is not even a word of divine wisdom that can say, "This is the right way to handle it and that is the wrong way?"

Take the matter of becoming pregnant after a rape. Can that pregnancy ever be a good pregnancy or can it ever be good to terminate it? Good, in the highest sense of being of God?

Baby M is what in olden days used to be called a bastard — a child born of parents not legally married. That is what is at the heart of the problem of this particular surrogate mother case. Morally speaking, neither one of the true parents of the child is entitled to the child.

Barbara Kathy Rothman, author of "The Tentative

Pregnancy," is right when she says in a *Newsweek* article: "A mother is a mother is a mother ... These are surrogate wives, not surrogate mothers. He is hiring himself an extra wife."

But, of course, the child is there. And, regardless of what we may say about moral entitlement, a legal judgment must be made. The child is a child of God, in the creational sense. Because of that she has all the rights and privileges that the Creator God gives to the descendants of Adam and Eve — a happy life of service to and enjoyment of God. It is to be hoped that the foolishness of her natural parents is not going to deprive her of these privileges.

Judge Sorkow will have to decide the matter of who will get the child. It is unlikely that his judgment will go down into the annals of legal history as a "Solomon's judgment," simply because there is no true justice that can be done.

This editorial is not going to enter into the question of who should have the baby. It only wants to point out that the process of combining a woman's egg with the sperm of a man she is not married to is a scientific form of adultery, and carries with it all the insoluble problems that human sin foists on humankind.

An evening with whom?

Received an invitation in the mail from the Ontario Liberal party. It's for "An evening with David Peterson," to be held in a St. Catharines establishment. The evening features cocktails and hors d'oeuvres. A ticket can be obtained after a person donates \$150 to the Liberal party. Sounds like a bargain?

Sounds like the Ontario Liberal party is getting ready for an election!

Can we Christians learn something from the way political parties raise funds; take to heart the example set by the parabolic manager whom Jesus commended for acting so shrewdly? "For the people of this world are more shrewd in dealing with their own kind than are the people of the light."

Suppose *Calvinist Contact* would send out the following invitation to our readers in British Columbia:

You are cordially invited to spend
An Evening with
Bert Witvoet
Editor of *Calvinist Contact*
on
Saturday, February 14, 1987
at the
Versailles Steak House
South Fraser Way
Abbotsford
British Columbia

Reception 6 p.m.

Buttermilk and croquettes

R.S.V.P. January 29, 1987

Journalistic donation:

\$150 per person

Would you come? We hope not.

A cartoonist could have fun with the Peterson invitation. He could draw the premier shaking people's hands, a little thought bubble above him, showing Peterson behind a cash register, ringing in another \$150. "So glad to meet you Mr. and Mrs. Snobstra."

Can we count on our Christian organizations not to resort to secular gimmicks like this? Please? Even if the tax credit reduces the donation to less than a hundred dollars? The parable in Luke 16 does not tell us to act like worldly people in any other way than to be consistent like them in serving only one master!

Letters

Folio is growing

Articles in *Calvinist Contact* have improved both in quality of style and in content over the years. Whereas my folio of saved articles was small in previous years, it has grown in number in the last few years, to the point where I would like to keep a whole year's worth of *Calvinist Contact* intact.

Do you publish an index of articles and columns for your paper? For 1986? What is the cost?

Rob Van Keulen,
Grand Rapids, Michigan

Response:

We do not publish an index, but we are able to print a computerized index and send it for \$8.50. This service is available only for 1986 and for later years.

Editor

Used story in assembly

We would like to express our thanks to you for the beautiful Christmas issue of the *Calvinist Contact* 1986. We really enjoyed reading it, and even used one of your stories for an assembly this week.

Keep up the good work!

Chris Vander Veen, Principal,
Brantford Christian School,
Brantford, Ontario

Sunday violated in Acton

After reading your editorial "Celebrate the Supreme Court decision" (C.C., Jan. 9) which says that we should be happy about it, it is clear to me that the editor has never been in Acton on a Sunday afternoon. He would notice hundreds of cars parked at our "famous" Hide House, a designated tourist area. And Sunday shopping goes on in Acton!

What should our reaction be towards stores (open on Sunday) during the week, knowing that they do not respect the Lord's Day? Maybe it is time that we as members of the Christian Reformed Church face the facts and take a stand on to shop or not to stop in stores which are open on Sunday!

(Mrs.) Wijke Barends,
Acton, Ontario

God not limited to Bible

I was delighted to read Tymen Hofman's reply to J.W. Bakker in your Dec. 19 issue — both his comments on the relationship of science and theology, and on the judgmental attitudes displayed by Mr. Bakker's letter.

I particularly liked Mr. Hofman's statement: "God's science textbook is the earth itself." For too long, I'm convinced, Christians have allowed themselves to be pushed around by those who seem to believe that the only thing God created was the Bible. The Bible may well be the word of God, as they claim — but they forget that the real *Word* of God is Jesus the Christ, and John's gospel affirms that Jesus said and did far more than could be contained in the scriptures. (John 20:30 and 21:25)

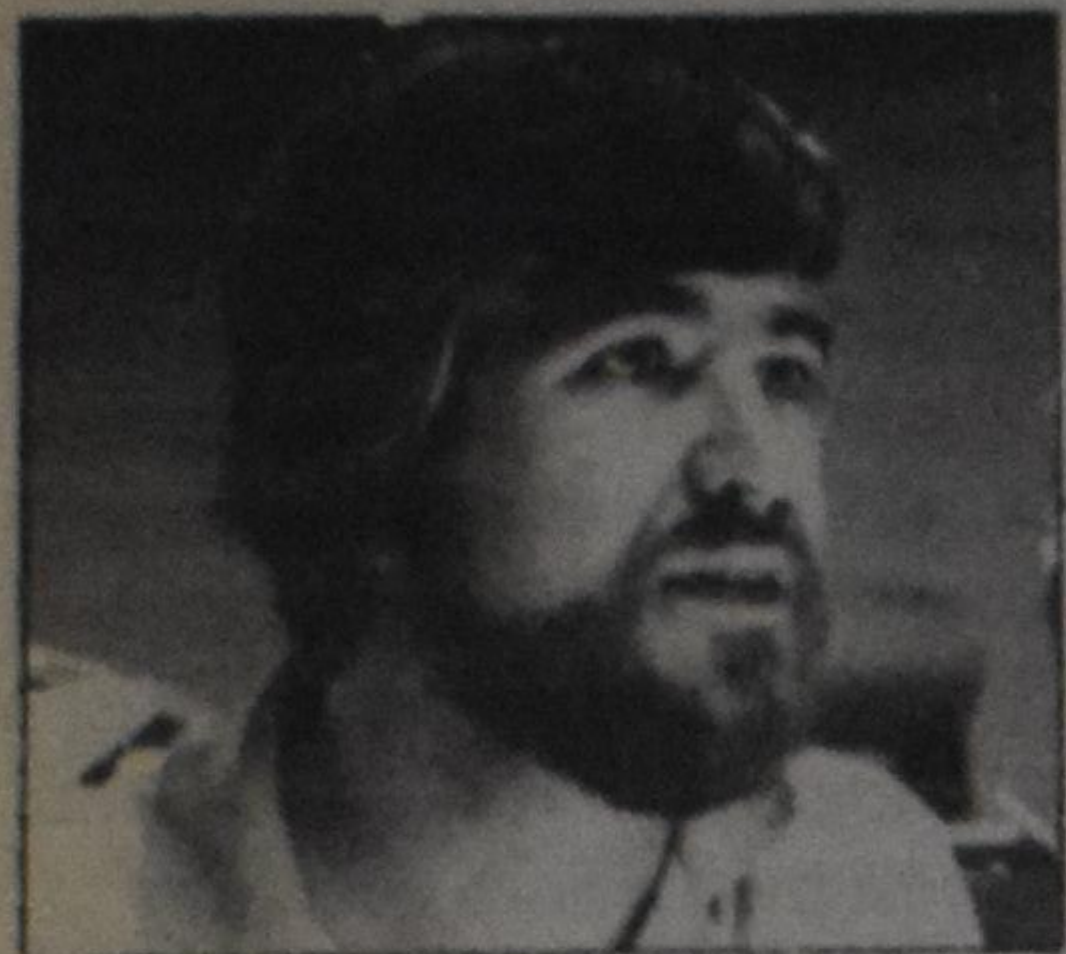
If then the acts and message of Jesus during a mere human lifetime cannot be contained in the Bible, why should we expect the acts and message of the eternal God to be limited to a single book? If God created the earth, then it too is God's Word to us.

People like Mr. Bakker have, it seems to me, raised the printed Bible to idolatry, violating their own claim to following the Commandments.

James Taylor,
editor, *pmc* magazine,
Don Mills, Ontario

JUST A MOMENT/HERMAN PRAAMSMA

Letters



"There was a young lady named Bright,
Whose speed was faster than light;
She set out one day
In a relative way,
And returned home the previous
night."

(Limerick, *Punch*, Dec. 19, 1923, by
Arthur Henry Buller)

It was Einstein who proposed the theory of relativity. Ever since people have made jokes about things being relative. Already in 1923 Mr. Buller wrote the little limerick that graces the head of this column.

Of course, even if Einstein had never lived, we would have known about relativity. There are simply too many things in life that teach us the meaning of the term "relative."

Once upon a time, a long time ago, relatively speaking, I thought that people in their thirties were old. That was when I was still in grade school. Today I am of the opinion that people in their forties are still young. That was then and this is now. Now I'm in my forties, and my perspective has changed considerably.

The other day I spent some time in a home for senior citizens which will remain unnamed; otherwise all the people of Holland Christian Homes will get mad at me. While I was there, a 78-year-old lady confided to me, "All these old people here are going deaf, but they usually don't want to admit it." That was in reply to my question whether or not I had been speaking clearly enough in the worship service. The interesting part was, of course, that this lady did not place *herself* in the category of "these old people." She still felt much younger. She had truly relativized her age.

Speaking about relativity: I knew a colleague once, a pastor who moved from Eastern Canada to the West, and was transformed almost overnight from a "liberal" to "conservative." He didn't change, of course, but the way people perceived him changed. His views were apparently relative to the community in which he held them. All of a sudden, he was trusted, sought out, and looked up to instead of suspected. It was a sensational experience for him.

The Bible has a number of passages that stress the relativity of things. If you'd like a good example, read Proverbs 27 which cites a number of everyday instances such as:

"He who is full loathes honey, but to the hungry one everything bitter tastes sweet." (vs. 7)

or:

"Better is a neighbour who is near than a brother who is far away." (vs. 10b)

It is a blessing to be able to see the relativity of all our *human* perspectives. It is a blessing not to take ourselves too seriously. For the final and only abiding perspective is that of eternity.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Bakker letter not exemplary

The letter of J. W. Bakker (*Calvinist Contact*, Dec. 19, 1986) is a clear work of sin (Galatians 5:21; Romans 13:13) and should not have been printed as exemplary or as some benighted form of holiness.

Jack VandenBorn,
Calgary, Alberta

Letter defiled good name

Calvinist Contact is an excellent paper. Why then would you publish something like the longer letter "Was the questioner a prophet?" by J. W. Bakker of Hamilton, Ontario.

The whole letter was written in such a demeaning, arrogant and accusatory manner that it can hardly serve to edify the readers of C.C. It defiled the good name of a pastor in good standing in the Christian Reformed Church.

Moreover, the statement that "Calvin professors brazenly deny the truth of Genesis 1-11, that Pastor Hofman has misled his hearers causing

the Holy Spirit to be saddened, that, Mr. Editor, on Br. Bakker's part is simply a perversion of good Christian conduct. Shame on you, Brother Bakker.

Such language may not come from one who claims to have grown in the grace and knowledge of the Saviour. Perhaps Brother Bakker could be persuaded to follow up his longer letter with a short one, telling C.C. readers and Pastor Hofman that he found occasion to repent.

As to the article by the Rev. Tymen Hofman (C.C., Nov. 7, 1986), it was a delightful story about a chapter in the history of our denomination.

May God bless and keep you, Brother Hofman, and grant you and your fellow servants who have laboured so faithfully His reward of grace.

Jack Geschiere,
Sarnia, Ontario

Hofman's letter raises questions

Rev. Tymen Hofman's response to J. W. Bakker (C.C., Dec. 16, 1986) raises some serious questions.

First he states, "And I am now even more committed to the position that rejects a literalistic reading of the creation accounts in Genesis than I was when I was examined in 1951."

My question is: For what reason should we reject the literal interpretation of the "Creation Story" as recorded in Genesis. Is there more reason now in 1986 than there was in 1951 not to believe God's revealed Word, how He created the universe, as recorded in Genesis 1-2? Is there really more evidence?

Secondly, he says, "Obviously I believe that a scientist with Christian integrity can and will come to the conclusion that we live on an old earth. The earth clearly tells us as much."

My question is: Where, and how does the earth tell us, that she is some billions of years old?

Thirdly, he states, "And then you will go forth in joy, being delivered from the tragic necessity of having to force all of our scientific endeavour through the heretical mindset of the 'literalists.'" In my humble opinion, science, real science, is what can be proven, observed, repeated. Science is something we can rely on. Nothing more and nothing less. In the so-called evolution science, everything is on shaky grounds. Theories about origins come and go, to the great embarrassment of the academic who once propounded these theories as gospel truth. My question is: How can you accept these shifting theories as Darwinism, Neo-Darwinism, and put the Creator in charge of these violent processes?

Fourthly, he states, "Second, it never ceases to amaze me how a person like you, by your estimate and confession a model of belief and insight, can so quickly bring such vituperous judgment upon a fellow church and minister of the gospel without even having spoken a single word to me or asked me a single question."

It is my understanding, that J. W. Bakker has repeatedly corresponded with Calvin College staff. Furthermore, those teachings are done in public, and paid for by church members. My question is, are those who are opposed to these teachings not entitled to voice their objections, in the most powerful wording?

Fifthly, he says, "Your views with respect to how we arrive at scientific truth are such as must in all candor be called pseudo-scientific. I would not like to have you teaching my children."

Pseudo-scientific! Do you realize, that the whole idea of evolution finds its roots in unbelief, born out of hatred towards the Creator? If science has to decide what and how to believe, how can we be sure that the other events in the Bible which may seem very strange to us are true? For example, the virgin birth, and Jesus' resurrection? How can we explain Genesis 3:16 where the promise is given? What about the murder of Abel or the judgment of the flood? Are all these recorded events, as well as Genesis 1-2, some kind of parable we can learn from, but not real events?

Finally, he says, "What a snafu we would be in if the literalist had written the Catechism!"

Speaking of accusing, putting labels

on somebody. I would ask if you could give some more information, what this in reality means. According to my dictionary, it means that the literalists then are being in a state of chaotic condition. This sounds not too friendly. Hundreds of thousands of God's people must live in utter confusion. Even more serious, the Lord Himself must have kept us confused, until finally, Darwin taught us how to read the Bible.

Sidney Zeldenrust,
Dunnville, Ontario

Hofman's letter silly

How embarrassed Reverend T. E. Hofman must be that his angry, acrimonious, venomous letter was printed. (December 1986)

The wild and silly accusations are unworthy of public response.

For the record: I have written two personal letters to Rev. Hofman (dated Dec. 2 and Dec. 18 respectively) to deal with the total misreading of my original letter (page 3 of the Dec. 19 issue).

Also for the record: my letter to Rev. Hofman printed in *Calvinist Contact* was intended as a private letter, but was published through a regrettable journalistic misunderstanding.

J. W. Bakker,
Hamilton, Ontario

Editor's note

I have received notice from both you, Mr. Bakker and from Rev. Hofman that the correspondence between you two was not intended for publication. Perhaps that explains why both of you were so daring in your letters.

I do regret that these letters were published, now that I know that they were not meant for public eyes, because their exposure may have hurt either one of you. There is, however, a significant difference in the way you analyse the mistake and the way Rev. Hofman analyses it. You write that the letter "was published through a regrettable journalistic misunderstanding," throwing the blame our way. Rev. Hofman writes, "I really am dumb. I didn't realize you would publish my letter as it was without contacting me."

The fact of the matter is that both you and Hofman sent me a copy of the letter to each other. Neither one specified that it was not meant for publication. It is our policy that letters sent to the editor, even when they address one of our writers, are meant for publication.

To a certain extent I do not regret that the letters were published. Sometimes publicity keeps us from saying what we really want to say. Well, this time you men said what you wanted to say, and we learned from it.

Furthermore, if in your correspondence with Rev. Hofman some misunderstandings of each other's positions can be removed, we will gladly publish such news in a future issue of C.C. Knowing the limitations of language from first-hand experience, we do not want to miss an opportunity to bring reconciliation of views wherever no real opposition exists.

BW

News

Native Canadians call for boycott

... continued from page 1.

trapping, the mainstay of the Lubicon economy.

Ottawa and Alberta admit they promised to provide a reserve for the Lubicons in 1940, but say the band is not entitled to sub-surface rights.

In his report last March, federal mediator Davie Fulton suggested letting the Supreme Court decide. But Ottawa says several non-legal questions must be resolved first.

Ominayak accuses the federal government, which he says is fond of taking a leadership role in settling human rights disputes beyond Canadian borders, of failing to resolve one in its own backyard.

At least four museums have already backed the Lubicons. They are the Museum of the American Indian in New York, the Museum of Man in Paris, the Peabody Museum of Archaeology and Ethnology, affiliated with Harvard University in Cambridge, Mass., and the Museum Fur Völkerkunde in West Berlin.

Other institutions including the National Museum of Denmark say they are seriously considering joining the

boycott. A new code of ethics adopted recently by the International Council of Museums also threatens the Calgary show.

The code says cultural material should not be used in any way detrimental to the group that produced it, or be used without the permission of the aboriginal people involved.

"Any museum that would follow this resolution would have to check their facts very carefully regarding the Olympic exhibition," Herbert Ganslmayr, chairman of the council's ethnography committee, said in a recent telephone interview with *The Calgary Herald*.

The Smithsonian Institution in Washington, D.C. has decided to send about 20 artifacts to Calgary.

Spokesmen said they sympathize with the Lubicons but won't get politically involved.

Canada pressuring foreign museums

Museums waver on whether to honour the Glenbow's request are under pressure to comply from Canadian diplomats stationed abroad.

Brian Watson, an External Affairs department spokesman, says the campaign is "no big deal." But Jorgen Meldgaard, a curator at the National Museum of Denmark, said he's never seen such high-powered arm-twisting.

New Democrat M.P. John Parry has asked External Affairs minister Joe Clark to ensure Canadian embassies in Europe aren't distributing "what, if not active disinformation, is a very highly coloured assessment of Canadian public opinion in regard to the Lubicon land claim."

The Danish museum has also accused Glenbow director Duncan Cameron of making deliberately misleading statements in letters requesting artifacts.

It became public knowledge in mid-May this year that the Lubicons' call for an overall Olympic boycott was being focused on the Glenbow. But the Danish museum received a July 2 letter from Cameron in which he claimed "no information or reason to believe the Lubicon band has

specifically suggested a boycott of the Glenbow exhibition."

Cameron also claimed "enthusiastic support from many Native groups" at the same time several were publicly lining up behind the Lubicons.

When the boycott was first proposed last April, Cameron expressed sympathy for the Lubicons' fight. But he said the dispute should not scuttle an exhibit designed to highlight Native peoples' past.

When reached by telephone recently, Cameron said, "we're not going to participate in somebody else's propaganda campaign," then refused to answer further questions.

David Tavender, chairman of Glenbow's board of directors, was not available for comment.

Jan Rowley, public affairs spokesman for Shell Canada Resources Ltd. that is providing \$1.1-million to help sponsor the exhibit, said "the fact there has been so much controversy surrounding the show is a disappointment but we still believe in it."

Valuing artifacts before lives

Arguing that politicizing the

Winter Games' arts festival is no different than politicizing the Olympics themselves, Rowley said both should be avoided.

Joan Ryan is a University of Calgary anthropologist who resigned from a Glenbow committee in mid-November to protest the museum's use of External Affairs' lobbying to "further its own interests by adding to the oppression of minorities."

In her resignation letter, Ryan asked if the Glenbow's insistence on going ahead with the exhibition means the museum "values artifacts before lives, exhibits before living cultures, regardless of the moral and cultural dilemmas involved in the Lubicon boycott."

Rather than pressuring European museums, Ryan said in a recent interview, Cameron and the high-powered Glenbow board should be pressuring the Alberta and federal governments to resolve their dispute with the Lubicons.

"The land claim could be settled in a month if the government would get off its butt," she said.

New visa requirements may restrict refugee movement into Canada

Marian Van Til

OTTAWA, Ont. — In the last week, Employment and Immigration Minister Benoit Bouchard announced that visitors to Canada from Turkey

and four African countries (Tanzania, Sierra Leone, Mauritius, Gambia) will need visas, effective immediately.

In a front page story last week, *Calvinist Contact*

reported that Canada's system for dealing with refugees is greatly overloaded. Persons claiming refugee status must be accepted into the country and into the welfare system until their claims are processed, which can take as long as five years.

Bouchard's announcement came about a week after there was a public outcry when a group of Turks refused to be put in a Montreal mission because they wanted hotel accommodations instead.

The visa requirement, Bouchard said, has been imposed "to respect the integrity of our borders and the intent of our immigration and refugee policies... We know that two-thirds of the people coming here are not refugees."

Bouchard explained that refugee claimants already in Canada will not be expelled and will be treated on a "case by case basis."

Kaya Toperi, the Turkish ambassador in Ottawa thinks the requirement is not warranted.

A CBC Radio talkshow two days after Bouchard's announcement asked Canadians across the country to say whether or not they thought Canada should impose tighter laws which would make it harder for refugees to enter the country. The majority felt that Canada should always have its doors open to legitimate refugees.

Videotaped evidence welcomed

Margaret Griffioen

OTTAWA — Child welfare workers, police and justice officials generally welcome a federal proposal which would permit a videotape of a child's story of sexual abuse — as told to police and children's aid investigators — to be admitted as evidence in court.

The recommendation is part of a package of changes introduced under Bill C-15 to make it easier for children to testify against accused sexual offenders and to obtain convictions.

The Crown could show tapes to the court instead of having the children repeat their story over and over to lawyers. The children could, however, still be cross-examined by a defence lawyer.

Ottawa is proposing one condition: that tapes must be made soon after an alleged offence takes place, while details are fresh in the child's mind. Critics, according to a recent *Globe and Mail* article, say this is not practical, because children often do not come forward until weeks after the abuse occurs.

Although many law

enforcers and social workers are concerned with the training of those conducting interviews with child-victims of abuse, the proposal is still being welcomed by most. Currently only about 50 per cent of allegations are prosecuted.

Another side of abuse stories

In Winnipeg, a 16-year-old youth and his mother are fighting to have his name removed from a provincial registry listing suspected child abusers, which can be made available to potential employers. The registry entry was made even though the Children's Aid Society and the RCMP found no evidence that the youth abused his three-year-old sister, as reported by a day-care centre staff member. The day-care centre later fired a male staff worker in connection with a report to the RCMP.

Manitoba's Conservatives are calling for changes in the registry. MLA Clayton Manness said in a news conference that the province must give its officials broader powers to investigate whether a name should be deleted.

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Church

Marian Van Til, page editor

Nurturing spirituality

Kenneth Baker

I believe that one of the important items on our Reformed agenda for 1987 must be the nurturing of spirituality. We who (occasionally) wax eloquent about "kingdom vision" and "world-and-life view" must take concrete steps toward the development of a healthy, down-to-earth, covenantal walking-with-the-Lord, Kingdom piety. If we do not, then our talk about "Kingdom vision" and "world view" will become increasingly empty of substance and dynamic.

What do I mean by *spirituality*? I mean *consciously* and *deliberately* living the new life in Christ *under the dominion of the Spirit*. Let's look a bit more closely at the key elements of this definition.

First, spirituality means "consciously" living under the sway of the Holy Spirit. To do something consciously means with full awareness and knowledge. We must learn to be more *aware* in our daily lives of the power and leading of Christ's Spirit. We must develop a greater sensitivity to what it means in various activities and relationships to be *led by the Spirit*.

Second, spirituality means *deliberately* living under the sway of the Holy Spirit. To be deliberate is to be intentional, to do something decisively and with commitment. Something deliberate is no accident. It is not a surprise. It does not "just happen." It is intended. That's how it should be for us to live the new life under the Spirit's leading. We live in a world filled with a host of un-holy spirits, secular spirits; spirits which would hold us captive and steer us from Christ. Healthy spirituality is a God-centred life in which we discern the spirits and deliberately, knowingly, with full awareness, choose to live by the Holy Spirit.

Third, the primary ingredient of spirituality is living *under the dominion of the Holy Spirit*. Is that so obvious that it doesn't need mention? Apparently not. Some (even Reformed) believers continue to short-change biblically-down-to-earth spirituality and reduce it to church activities, devotional exercises, renewal weekends, or charismatic experiences. Such notions of spirituality cut the dynamic right out of the all-of-life, covenantal-kingdom perspective of scripture. True biblical spirituality is rather earthy and in a sense quite simple: it means bringing every aspect of our lives under the control of the Holy Spirit.

Next week: Nurturing spirituality in our personal lives.

Rev. Baker is pastor of Emmanuel Christian Reformed Church, Hamilton, Ontario.

Finding peace and hope through involvement in Christ's Church

Louvaine Eckersley

I have always felt it is a parent's responsibility to provide their children with a "well-rounded education."

My four-year-old, twin boys, had been to Montessori, Nursery School, Sports Learning Centre, Music and Arts. I had touched on all the areas with one exception, religion. As I had heard from my parents on several occasions, "a child has a right to make his own decisions but he must be 'exposed' to religious training to make an educated choice." I begrudgingly admitted it was probably time to expose them.

Besides, it was another, extracurricular activity, with no expense to me.

I knew a neighbour friend who went to church regularly. She was very flexible and loving with her children. I didn't think she would subject her children to a rigid and prolonged service where the children were to be seen and not heard. When I spoke to her about it she assured me the people were great. There was also a good Sunday School program where children were most welcome.

"Could I stay home but send my children?" was my next inquiry. I, like many of my neighbours, was immune to early Sunday mornings. Besides, I'd already been through my "exposure" as a child. I'd made my educated



Louvaine and her sons Joshua and Stephen

choice. I believed in God, but not in organized religion. Religious people were too "straight", closed-minded and judgmental, not to mention hypocritical and often fanatics. Half the world's problems were caused by religion in one form or another. I certainly didn't want to be involved.

My friend tactfully handled all these emotions by stating, "how can you answer your children's questions and support their learning if you're not involved yourself?" This was a very smart, womanly appeal to the maternal instinct! She also led me to believe it was not painful and that I might even enjoy it.

So we went to church, although somewhat sporadically at first. No, I didn't immediately feel welcome. No, I didn't get anything out of the sermons. No, I didn't feel His presence. No, my children didn't sit still in the service like tranquil beings. They remained the lovable but obnoxious four-year-olds they'd always been.

We frequently had to leave the service because of misbehaviour. I often resorted to "bribing" them with cookies and juice. The minister's wife, aware of this need, raced to Mac's Milk one morning, when there were no cookies. I was impressed. People were getting to know us, even though I desperately tried to keep to myself.

I had even resisted signing the guest book. I knew that was a trick, so the minister could contact you for a visit. Yet eventually I did sign it and he did visit. I assured him I wanted no involvement. I was only

interested in my children's education. Yet somehow with gentle probing and a caring attitude, he involved me in an individual Bible Study (which I told others was a philosophy course to avoid embarrassment). I graduated to Coffee Break, a whole morning with Christian women, and even more surprising, I enjoyed it. They were fun-loving, caring people, struggling with many of the same problems I had. We started to attend the social events and we enjoyed a sense of community, something that is hard to find in today's fast-paced world.

It was a gradual process, yet most definitely I was involved. I listened to the sermons which changed and supported my own beliefs. I tried to live a life as close to those beliefs as I could. I felt totally welcome as the church became my extended family. My boys are now lovable, obnoxious seven-year-olds. We still have to leave the service occasionally but we've come a long way. Now on Sundays, I wish I could share with my neighbours (who continue to lounge in bed Sunday mornings) the joy I feel in going to church. I have had a great deal of personal trial in the last few years but I feel God led me to church. Without Him and the love and support from the church, I would not be the happy, healthy person I am today. I thank God for it!

Reprinted with permission, from *The Church Communicating*, quarterly news magazine of the Christian Reformed Churches in the National Capital Region.

Church news

Christian Reformed Church

Accepted

—to Holland Christian Homes ministry, Second, Brampton, Ont., calling church, Rev. Van Egmond of Rehoboth, Toronto, Ont.

Declined

—to Mountainview, Grimsby, Ont., Rev. Peter W. De Bruyne of Second, Brampton, Ont.

Change in worship times

With the congregation of Providence CRC, Beamsville, Ont. moving into its new church building, Mountainview CRC, Grimsby, will no longer have two Sunday morning services. Starting Jan. 25, 1987, worship times for both Providence and Mountainview will be 9:30 a.m. and 4:30 p.m.

Schism threatens South Africa Dutch Reformed Church

PRETORIA (RES) — *Die Kerkbode*, periodical of the Dutch Reformed Church (NGK), reports that approximately 2,000 people in early December attended a meeting here under the chairmanship of Prof. Willie Lubbe, a former editor of *Die Kerkbode*. It was proposed that a new denomination be formed as a "Church for Afrikaners." Objections were raised against the decisions of the recent general synod in Cape Town to open the doors to the membership of the church to people of all races.

A continuing committee was formed to draft a protest against the action of the Cape Town

synod; it will consider in June of 1987 what further action should be taken.

The Synodical Interim Committee (ASK) of the church issued a public statement strongly condemning the action that might result in a schism in the church. It asked those who participated in the meeting to search their conscience whether they are not guilty of the sin mentioned in the form for the celebration of the Lord's Supper, namely, the raising of discord and mutiny in the church.

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Rime or Reason

The Acts of Synod lost some weight, which I think is very good; for they used to circulate ecclesiastical junk food.

Sy Nodd

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Vision TV protests delay

Paul De Groot

OTTAWA — A delay in the licensing process threatens the future of a Canadian religious network, its director says.

David Nostbakken, executive director of Vision TV, says the federal government's recent decision to delay hearings on special services represents a serious threat to Vision TV, a proposed Canadian satellite-to-cable television network.

Federal officials say the delay is caused by the need to study a recommendation in a recent report on Canadian broadcasting policy. The report recommended that Telefilm Canada, a federally-supported feature film corporation, be involved in production of films for services on specialty television channels. The channels would focus on interests such as cultural, children's and multicultural programming.

Nostbakken says the Canadian Radio and Telecommunication Commission (CRTC) was planning to announce hearings on specialty services in February. The hearings have now been delayed until June.

Power struggle

Nostbakken sees the delay as a "power struggle between the Department of Communications and the CRTC and we are caught in the middle."

The Department wants to see Telefilm involved in specialty services while the CRTC is prepared to entertain proposals from independent producers and organizations.

Ironically, the regulatory delay comes at a time when "we are in better shape than we have ever been in before," says Nostbakken.

Vision TV is the successor to the Canadian Interfaith Network (CIN), a co-operative organization of religious groups interested in broadcasting.

CIN's structure proved limiting to many religious organizations however. Vision TV is more like a commercial network, offering time for sale to religious organizations.

When CIN was reconstituted as Vision TV, the network set about lining up commitments from religious organizations to buy air time, and recently announced that 17 faith groups have made written commitments to buy 65 per cent of the available air time.

Nostbakken called that "an extremely strong showing."

"We sold all those hours in five weeks with no marketing plan and no promotion. We have a year and a half to sell the rest of the time" before the network plans to go on air. Several organizations have already made verbal commitments to purchase

additional air time, but have not had enough time yet to get approval through the appropriate channels of their church.

Among those who have committed themselves to purchasing time on Vision TV are Baptists and the Anglican dioceses of Rupert's Land (Winnipeg) and Ottawa. Western Canadian Catholic bishops are also considering participation. Baptists, Roman Catholics and Anglicans had all declined to participate in the Canadian Interfaith Network, forcing the network to re-examine its future. Vision TV came out of that process.

Others who have signed up for the network are Mennonites, People's Church in Toronto, the United Church, Lutherans, Christian Reformed, Muslims, Hindus, Sikhs, Unitarians and Buddhists. Crossroads Christian Communications, producers of the popular daily program 100 Huntley Street, will share the channel with Vision TV, and two other broadcast ministries, Sunday Line with Bernice Gerard and Terry Winter Christian Communications, will purchase time.

"We are very concerned about this (delay) because we have come so far. If they delay it for another few months or a year, some of the specialty services could be in danger," Nostbakken said.

Added Leslie Adams, director of promotions and marketing for Vision TV, "there's great morale right now. People are excited about the new model and have made commitments to purchase time."

The delay could steal some of the momentum from the application, Adams said.

She said Vision TV will ask for an exemption from the delay so that its application can be heard sooner.

Telefilm funding "could be of assistance, but it's not necessary for us. We can work with independent producers who could approach Telefilm themselves."

In addition, said Nostbakken, Vision TV is the only applicant for religious programming, and Telefilm Canada has no plans to move into that area.

"Even if we were eligible for Telefilm funding, our application would remain the same."

"So we're saying that if there's a delay, it should not apply to us. If we're not exempted from it, this opportunity (for a religious network) could be lost."



Presbyterian Comment

R.J. Bernhardt

The Presbyterian Church in Canada is now engaged in the process of selecting the person who will serve as moderator for the coming general assembly. This year's assembly will meet in Cornwall, Ontario, with an opening worship service to be held on Sunday evening, June 7th.

Until relatively recent years, the assembly simply elected its moderator by a vote taken at the opening session. However, as the Presbyterian Church gradually came to expect its moderators to devote most of their time to duties related to that office for the coming year until the next assembly, it became necessary to invent some new procedures. An incoming moderator needed time to organize his world to prepare for the change in duties. There was a problem. How could the moderator be chosen in advance when often those who would be delegates to the assembly had not yet themselves been designated by their local presbytery.

It was at that point that a seemingly unimportant policy change was introduced. It was agreed that local presbyteries would have an opportunity to nominate eligible candidates (candidates must be ministers of the church). A ballot would then be distributed and all ministers and their corresponding elder members of presbytery would, by a weighted ballot system, select the person who would become the official nominee for the office. It would still require a resolution at the opening session of the general assembly to formally endorse that person, but in all normal circumstances the official nominee would be unopposed.

Is the new system correct?

The new system seems both practical and democratic. Perhaps I am peculiar, but those very qualities, which appear to be commendable, are the ones which cause me some concern. In terms of the formal regulations of church government which the Presbyterian Church has established over the years, the moderator of the general assembly has no great personal authority in the church beyond chairing the sessions of the assembly. The additional duties alluded to above are primarily ceremonial not judicial. In fact, if we are properly precise in our language we would never refer to a moderator as the "Moderator

Selecting a moderator

of the Presbyterian Church in Canada" but only as the moderator of a specific general assembly. Formally, the moderator of the 1987 Assembly should be identified as the "Moderator of the 113th General Assembly of the Presbyterian Church in Canada." Perhaps I am being overly suspicious but I fear that moderators elected under the present system may feel that they do indeed have the endorsement of the whole church and may feel inclined to act and speak accordingly.

Impressive list to choose from

In any case, this year the choice for the office of moderator will come from amongst seven candidates. The candidates are: Evelyn Carpenter of First Presbyterian Church, New Glasgow, N.S.; Douglas G.M. Herron, Interim Minister of St. Andrew's Church, Victoria, B.C.; William J.O. Isaac, Superintendent of Missions for the Synod of the Atlantic Provinces; John A. Johnston, MacNab Street Church, Hamilton, Ont.; Don G. Neil, Knox Crescent Kensington and First Presbyterian Church, Montreal; William K. Palmer, Missionary to the Ojibways in the Kenora area of Ontario; and, Tony Plomp of Richmond Presbyterian Church in Richmond, B.C.

All ballots must be in by March 31 and the official nominee will be announced sometime in April.

One interesting observation is that at least five of the candidates have at some time in their ministry occupied a single pastoral position for at least 15 years.

Evelyn Potter, if elected, would be the first woman moderator of the general assembly.

Tony Plomp, who was born in Rotterdam and who emigrated to Canada with his family in 1951, if elected, would, I suspect, be the first moderator to have been born in The Netherlands. I shall have to consult the compilers of moderatorial trivia to verify if my hunch is correct.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

GKN Synod mandates study on suicide

LUNTEREN, Neth. (RES) — As a sequel to its 1984 report on "Euthanasia and the Pastoral Approach," the synod of the Reformed Churches in The Netherlands (GKN) has mandated a study on the problem of suicide and also euthanasia as it relates to seriously handicapped newborn infants. According to the study committee, the document on euthanasia has served the churches well but questions remain on the two subjects that will now be studied.

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Science

Milk makes it — clothing, that is

THE NETHERLANDS (*Holland Herald*) — If milk was not so expensive the Dutch would be wearing it. Is an intriguing idea and one that would go some way towards reducing the huge lakes of the stuff in which the European Community seems to be drowning. Nor is it as far-fetched as it sounds.

Casein, the main protein in milk, can be made into textile fibre. The problem, as with so many ideas, is one of economics.

Dr. Wim Aalbersberg, director of the Dutch Institute for Dairy Research which is actively investigating

alternative uses for milk, says: "Spinning milk wool from casein is not a new idea. We've known about the possibility for years. Over a decade ago a Dutch company manufactured artificial meat from casein using a similar process. In New Zealand they've even made a tie from it. It's a nice tie but making it was really just a publicity stunt, to show that it's possible. We already knew that, but milk is much too expensive for this type of commodity application."

However, mounting pressure to find a solution for the milk surpluses means that Aalbersberg's investigations

into economically viable new ideas will continue. "What we're trying to develop are some special fine chemicals from milk for use in the pharmaceutical industry. If we succeed then we can probably obtain a higher price for these, which may make the whole process more economical."

If this all sounds rather vague, it is because Aalbersberg's research is still at a very early stage. And who knows, if the price of milk ever plummets, there may still come a day when the Dutch are clad in gold top or pasteurized.



Tree cloning to produce super forests

MAPLE, Ont. (COFRDA) — Superman may be the stuff of fantasy, but plantations of super-trees are already growing in Ontario.

Foresters and scientists are working hard at the creation of genetically superior forests by cloning the hardiest, fastest-growing and most disease-resistant trees.

The \$51,248 project involves experimenting with "fingerprinting" the clones — studying their genetic makeup so that biologists can ensure that it is the ones with desirable characteristics that are being reproduced. The research is being done by Dr. Louis Zsuffa of the University of Toronto's faculty of forestry.

We have known how to produce tree or plant clones by vegetative propagation for

many years, but it is only in the last decade or so that production plantations of the clones have been developed.

The hybrid poplar, which is cloned by planting cuttings from a stem. There are several hundred hectares of cloned poplar in the Cornwall and Brockville areas.

Unlike a tree grown from seed, the clones are genetically identical to the parent tree. The cloning process reduces the time it normally takes a tree to reach harvesting age. By careful selection and breeding of parent trees, foresters can produce clones which are straight, sturdy and particularly suited to their environment and potential uses.

Pasta for your health?

Margaret Griffioen

TORONTO, Ont. — Yes, dieters and health nuts, you can eat some pasta, it's OK, really! It may even lower your risk of contracting heart disease, according to a January 5 article in the *Globe and Mail*.

According to the *Globe* article, pasta, along with other traditional starches such as parboiled rice, cracked wheat and legumes, including lentils, beans and peas, can

significantly improve health.

Researchers at the University of Toronto (U of T) have found "that the foods release their carbohydrates into the bloodstream more slowly than other starchy foods. That means the level of sugar and lipids, including cholesterol, in the blood is lower."

An excess of cholesterol in the blood can cause the walls of arteries to thicken, increasing blood pressure and eventually induce heart disease, said the U of T research team leader, Dr. David Jenkins.

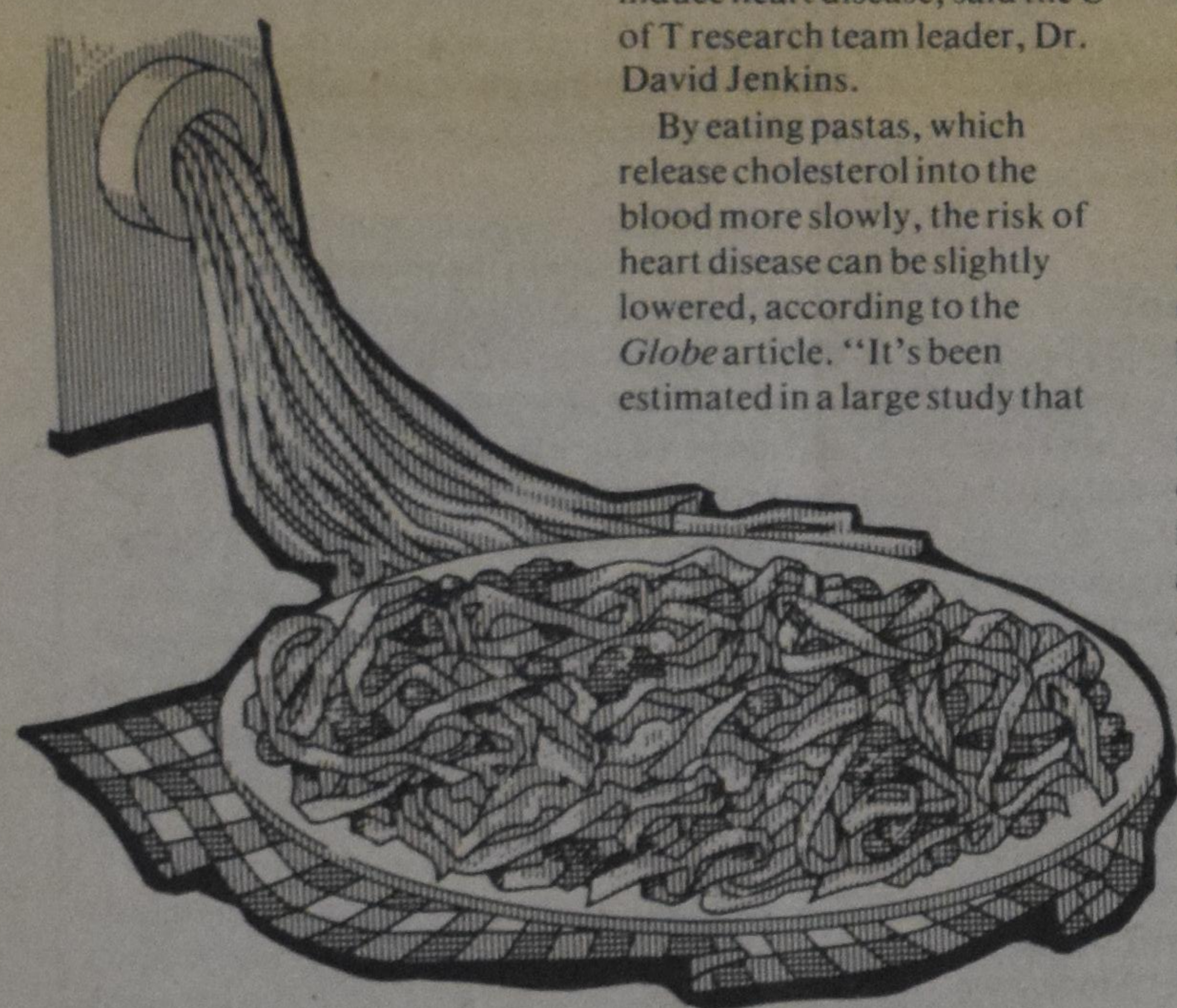
By eating pastas, which release cholesterol into the blood more slowly, the risk of heart disease can be slightly lowered, according to the *Globe* article. "It's been estimated in a large study that

for every one per cent lowering in total blood cholesterol derived by dietary change, one might expect a two per cent reduction in the risk of cardiovascular disease," said Dr. Bruce Holub of the University of Guelph in the same article.

"So even if the reduction is small in terms of numbers, it could be very profound in terms of saving lives," he said.

Dr. Jenkins recommends watching how much high-releasing carbohydrates you take in, such as instant mashed potatoes and rice that has been processed so that it is fluffy. Such foods release their glucose and lipids into the blood more quickly, resulting in higher blood-sugar levels.

"A healthy diet should be made up of 55 per cent carbohydrates, most of which is starch, 30 per cent or less fat and 15 per cent protein," Jenkins said.

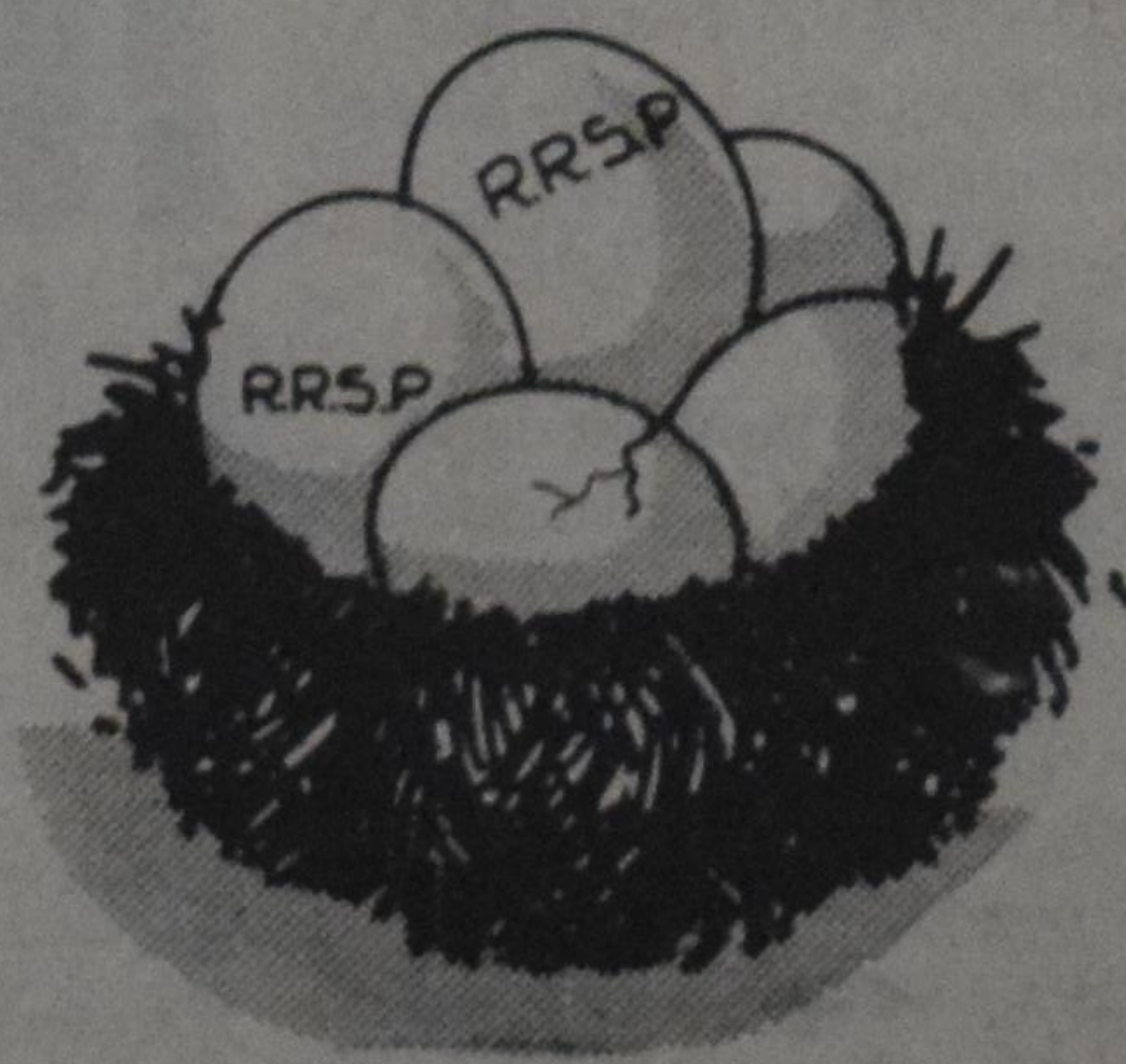


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Archdeacon's pigeon collection is a special museum attraction

(Canadian Scene) — Once, they flew in such great numbers that they literally darkened the skies. But for over 70 years, not one of the graceful passenger pigeons that flocked in millions during migratory season has been seen. The last of the species sighted in Canada was in Quebec in 1907 while the world's last passenger pigeon in the Cincinnati zoo in 1914.

Since they migrated in such massive flocks, passenger pigeons became an easy target for hunters when firearms came into general use. The birds were also destroyed in large numbers because they were believed "creatures of Satan" who hid the sun from man.

Today, all that remains of the passenger pigeon are a few specimens displayed in institutions like the Chatham-Kent Museum. Here in a Victorian house in Chatham, Ontario, a passenger pigeon is one of 200 mounted birds. Though far from the largest collection of birds in North America, Chatham's is considered one of the finest and has been praised in the pages of the Audubon Society's journal.

The collection is the work of Archdeacon Sandys of Christ Church in Chatham, performed during the early 1900's. Although he practised taxidermy only as a hobby, his efforts were of a highly professional standard.

The Chatham-Kent museum is crammed with local memorabilia, like the autographed sheet music for *K-K-K-Katy*, a comic song of many years ago composed by a Chatham resident, which achieved world-wide fame. In this eclectic collection, there's a cannon fired during the War of 1812 between Canada and the United States, an Egyptian mummy and a shrunken Jivaro head. The museum is located in a house built by Robert Milner and willed to the community by his heirs. It is open year-round.

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Youth

Margaret Griffioen, page editor

Toronto hosts largest-yet young adults conference

Ed Top

TORONTO, Ont. — Decked in a thin, glistening layer of snow and lit with a choice array of Christmas lights, Nathan Philips Square became the picture-perfect playground for nearly 400 young adults staying across the street at the Toronto Sheraton Hotel last December 27 to 29.

The fourth Annual Young Adults Convention, "The Next Step," sponsored by the Christian Reformed Church's (CRC) Young Adults Ministries, was the most successful convention to date, according to co-ordinator Steve Geurink.

"It was extremely well attended," said Geurink. "We want to change people's lifestyles and we were happy to see the good turnout."

"Last year the conference was held in California and attracted just over 300 young adults from across the continent. This year many returned and brought friends."

The young adults from the Toronto area can take full credit for the smooth-running conference as it took nearly 18 months of planning and deliberation to put the project together.

Action provoking speakers and entertainers

The organizing committee presented a variety of dynamic speakers, including: Terry Hershey, director of Christian Focus Ministries, a national youth organization located in California and author of two youth books; Rev. Henry Wildeboer, popular conference and retreat speaker and pastor of Zion CRC in Oshawa, Ontario, and Rich Hurst, staff member (Seattle Washington) of Christian Focus Ministries. Their thoughts often stimulated further discussion and more than once organizers had to break up the conversations to keep to the agenda.

No one went home disappointed with the wide variety of musical stimulus. The Indonesian Christian Fellowship of Toronto sang well-known hymns accompanied by Indonesian traditional bamboo



Photo: Andy Moes

Many conference goers participated in a subway rally. Some won extra points for their "hairdo's" (!).

instruments. Cross Country, also of Toronto, provided a music ministry of a country style with everything from ballads to foot-stomping gospel songs. Unity Ministries, Grace and Colleen Reinders, well-known in Ontario for their recordings and liturgy leadership at conferences and retreats also participated in the program. Other favourites included: performer Brother Bim, a comedian, musician and pastor from Belleville, Ontario; Robbie Jaster, contemporary singer/songwriter from Toronto; Reinder Kuntz, well-known performer of various styles of music; Glenda Paxton, a bilingual contemporary singer, and Rick Dees, a Toronto-area singer who has performed nationwide and in Europe.

The Committee also provided the visitors, many of whom had never been to Toronto, with many exciting activities from "wild nocturnal" exploits to breakfast in the CN Tower, to "subterranean explorations."

The people who made it happen

Brian Feddema, from Newmarket, and Pat Hendriks, from Toronto, shared the Chairperson's responsibilities. Without their efforts the young adults would still be looking for accommodations.

Other significant

contributors included, Cathie Schalkwyk, responsible for recreation; Andy Moes, treasurer; Heather Johnson, Tilley Winter, Jane Hendriks, Bob Fennema, Ben Kuiderey, Anthony DeBoer, Alice DeKoning, Mary Martens, Georgina Veldhorst, George and Ed Petrusma.

"We invited people to meet new friends, reacquaint with old ones, and learn how to put their faith in action," said Feddema. "After the learning and fellowship [was] over, we wanted people to take it home to share with their friends and neighbours."

Take the next step

Between seminars and workshops, the organizers scheduled five keynote addresses around the theme, "S-T-E-P-S." The lecture series encouraged young adults to take the initiative, starting with Success, continuing the following days with Thanksgiving, Endurance, Pursuit of Holiness and ending on the last day of the conference with Satisfaction.

"This convention has really lifted me up!" said Gerry Den Bok of London. "It made me realize how much I take for

granted as a Christian and how important it is to keep in touch with God.

"It isn't easy to be a young believer and sometimes I feel like I am the only one that is

struggling with my faith. The convention assured me that I am not alone!"

"I loved the praise and worship with Grace and Colleen," said Shirley Jansma of Saskatoon. "My sister and I have never seen so many CRC young adults in one place since the convention in Chicago!"

"I appreciated the candid look at the issues Christians face today," said Anna-May van de Kamp of Terrace, B.C. "I met some incredible folks and was encouraged by the strong Christian bond we share."

Den Bok summed it up well saying, "having time to share with other young adults gives me the strength and courage to carry on and take 'The Next Step' towards a more complete Christian life."

Leaving the hotel, young adults were given stickers encouraging them to attend the next Young Adults Convention in Denver. Take your skis!

What are you doing Saturday night?

Nobody likes to be lonely. Of course, it's also true that not everybody who's alone is automatically lonely. We all like to have some time to ourselves every now and then. Some people even prefer to live their lives alone, and we should respect their choice.

But the fact of the matter is that most of us feel a deep need for the sort of fulfilment that only another person can provide. We need love.

The search for somebody to love can get pretty complicated, though. Meeting others and getting to know them better is a difficult task for a lot of people — especially when it comes to dating. The dating game seems to have all sorts of unspoken rules that put pressure on people to act in artificial ways toward one another. Some people date for reasons that don't have anything to do with love: they just want to create an impression of popularity, to impress their friends, or to find some sexual release without any personal commitment.

People are attracted to one another by all sorts of things, but our first impressions are almost always shaped by the appearance of the other person. There's certainly nothing wrong with that — it's a part of human nature — but it can be destructive if it becomes an end in itself. If men and women never get beyond the point of viewing one another solely as objects that can be used to satisfy their needs — social, psychological, or physical — then they condemn themselves and their partners to empty, loveless

relationships.

Sex can be a rich, fulfilling experience if it is the expression of the emotional wholeness two people feel together, of a commitment they have made to give themselves to one another in genuine love. But when sex is anything less than that, it can only serve to drive a wedge between people, locking them into the private world of their own pleasure. People who engage in sex just for the kick, who only seek the gratification of self-love, cheat themselves out of something much more valuable, and in effect wind up not loving themselves very well. Only love directed outward ever really benefits anyone.

Reprinted from: *What is Love*, C. Wynanda, Zondervan Publishing House, Grand Rapids, Michigan, 1984.

Teenagers helping teenagers

The American Bible Society has developed a new program to help teenagers share their faith. The six segments of the program, called "Act Now—Go With The Word," are the result of input from young people themselves about what scriptures they need to help their peers with real-life problems.

The series covers teenage suicide, peer counselling situations, the nature and demands of divine love, peer evangelism, war and the biblical way of peace, and discovering Jesus.

For further information, contact John Duguid, American Bible Society, 1865 Broadway, New York, NY 10023.

Reprinted from *Group*, January 1987.

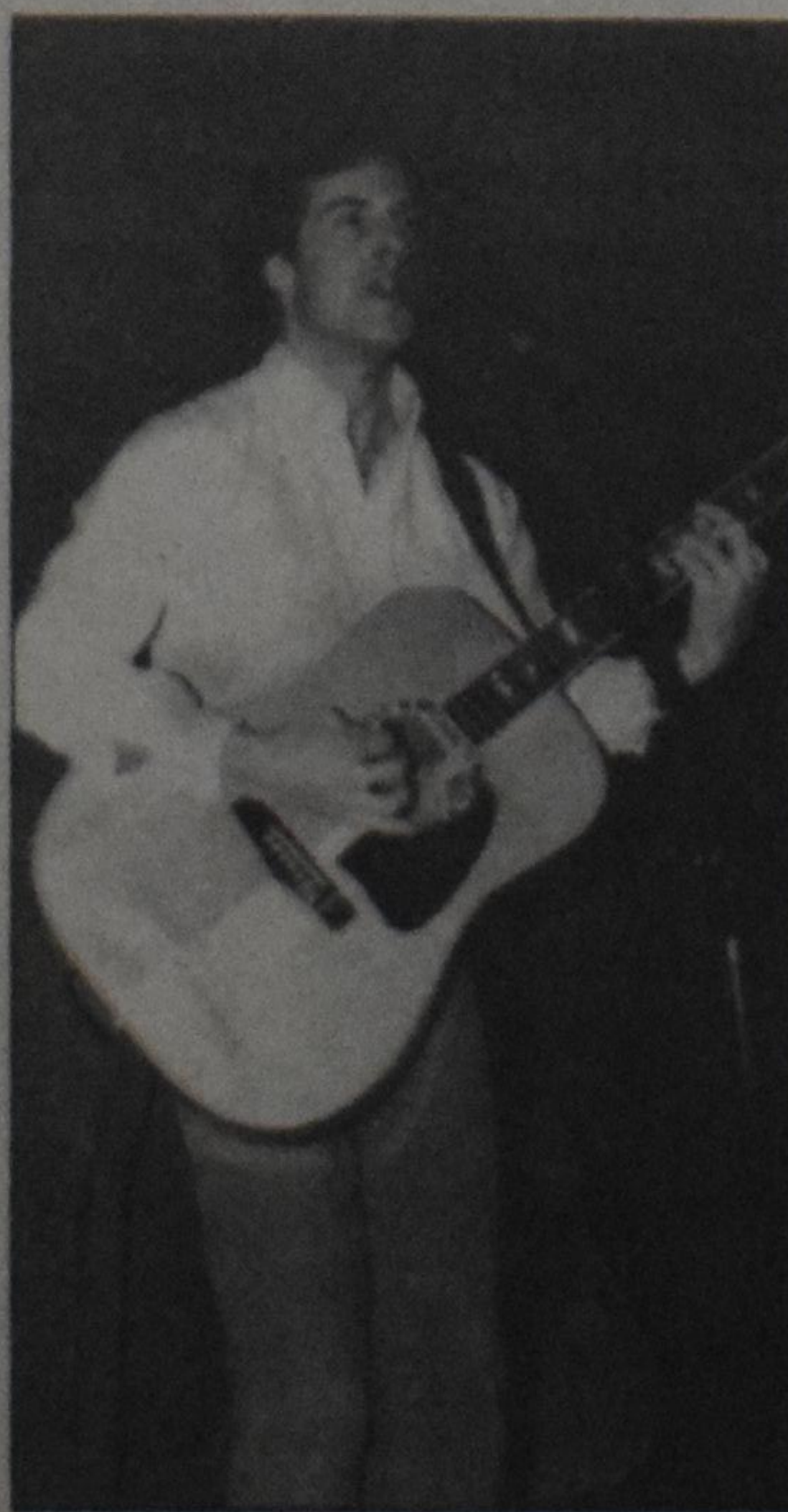


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Feature

Burns and Scottish Presbyterians

Bill Steele

"On 'Burn's Night,' the true nature of the Scot breaks through his customary reserve. He is on that occasion what his music reveals him to be, as lively and emotional as any Latin." So wrote Russell Ferguson in 1959, the 200th anniversary year of the birth of the Bhard, or national poet of the Scots.

Perhaps for that alone, Rabbie (or "Robert," to give him his Sunday name) Burns should continue to be celebrated on January 25th. And celebrated he is the world over. Out come kilts and bagpipes; Scottish butchers are busy weeks before the celebration, making *haggis*, a dish of spiced oatmeal and offal cooked in a sheep's stomach; and on the night of the feast, the poet is praised with a fervour seldom, if ever, seen in Presbyterian worship.

In Fort St. John, British Columbia, the Freemasons and the Knights of Columbus get together to put on a "Burns's Supper," and the little Scottish Country Dance group, of which my wife and I are members, also has one.

But is it the poetry and song that stir the passionate heart to break out of the dour and diffident front? Or is it the athol brose — that ambrosial nectar made from scotch whisky in which oatmeal has been soaked, diluted with pure spring water, and sweetened with heather honey stirred in with a silver spoon?

Scholars of literature all seem to agree that Burns's poetry is uneven. It is not all of equal merit. Among poems which display poetic genius, human empathy and a deep appreciation of nature, there are poems which are sentimental drivel.

Demon or genius?

Some of his biographers, especially the early ones, make him out to be a demon, while others present him as a humanist saint; a man of FLESH who led the rebellion against the oppressive, hypocritical religion of the Presbyterian Church. Modern biographers are much more fair, and present him as a man; a man of some genius, and well-educated for one of his class, in his time, but a man of his time with intellectual and moral weaknesses.

What makes the Scot put on a phlegmatic front, anyway? Is it Calvinism — a hard and heartless creed against which Rabbie rebelled, and against which the hearty Scots come out of their enclosing, stifling closet when Rabbie gives them the excuse? Or is that harsh creed not Calvinism, but Calvinism ossified, hardened and lifeless; without the flutter of the Divine Spirit breathing in the heart?

The Bhard was certainly against much of the religion of his day. And some of what he opposed was that skeleton of true religion, dead orthodoxy.

But Burns was also against the "high-fliers" — the emotional evangelicals whose Calvinism was not a hard corpse of religion, but a passionate, Christ-loving, Spirit-filled, devotion to God; its excesses not withstanding. Perhaps the David Maines of the Huntley

beautiful doctrine of the Westminster standards:

Q. 20. Did God leave all mankind to perish in the estate wherinto man fell?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer. (shorter catechism)

The Larger Catechism states



Burn's and wife, bonnie Jean. Engraving by W. W. Dunbar.

Streets, who weep on T. V. at the drop of a hankie, are the modern equivalent of the excessively emotional religion of some 18th-century evangelicals; at least their Christianity is alive.

A jab at dead Calvinism

"Holy Willie's Prayer" best satirizes the dead Calvinism which some people surely believed, but which is a caricature of the doctrine of the *Shorter Catechism*. In it, Burns also mocks that particularly odious self-righteousness of which only evangelicals can be guilty.

*O Thou that in the Heavens does dwell,
Wha, (who) as it pleases best
Thysel,
Sends ane (one) to Heaven an'
ten to Hell
A' for Thy glory,
And no for onie (any) guid
(good) or ill
They've done before thee!*

*I bless and praise Thy
matchless might,
When thousands Thou hast left
in night,
That I am here before Thy
sight,
For gifts an' grace
A burning and a shining light
To a' this place.*

Contrast this dreadful doctrine of election with the

it even better in the latter part of the answer to question 30:

*... of his mere love and mercy
delivereth his elect....*

The emphases of the Westminster standards are on God's love, mercy and grace towards human persons in captivity to sin. Though expressed in the context of a 17th-century notion of causality, and worked out systematically by Aristotelian logic, the doctrine of election is the corollary of God's grace and humanity's helpless condition in sin. It is a comforting doctrine. But the emphasis of Burns's caricature is on election as God's raw, loveless power.

Holy Willie's concept of grace is a lie. It is like the lie of those who profess to be saved by grace, but instead of understanding that, in humility, as placing them on the same ground as their peers, and offering hope to everyone, (if I can be saved, anyone can!) it makes them arrogant (I'm saved, and those who did not have the same conversion experience as I are the unsaved. Burns's alternative to "election as raw power," and "evangelical self-righteousness" is no better — good works as meriting heaven.

Evangelical fervor

"The Holy Fair," is poorer

poetry than "Holy Willie," but it too lampoons evangelical religion without distinguishing what is good from what is excessive and silly. Holy fairs, the five day "communion seasons," were the Keswick Conventions, or the Niagara Conferences of their day. And just as one finds religious neurotics, maniacs and spiritual voyeurs at these, the vast majority who attend are balanced, Christian people who are serious about their relationship with God, and are hungry for His Word. What Burns does in this poem is like equating Jim Boice at the Philadelphia Reformed Conference with Jim Baker at Heritage U.S.A.

The other famous religious satires are "The Ordination; Address to The Unco Guid" (the "rigidly righteous"); "Kirk and State Excisemen; The Twa Herds; or The Holy Tulyie" (squabble); "The Kirk's Alarm." Burns's religious beliefs can be culled from these, from some of his poems addressed to individuals such as "A Dedication to Gavin Hamilton Esq.," "To John Goldie"; "To the Rev. John M'Math," and from poetic prayers written during illnesses. In "A Prayer in the Prospect of Death," he addresses God as the "unknown, Almighty Cause of all my hope and fear." In "Prayer: O Thou Dread Power," he addresses God as the "dread Power who reign'st above."

There is a lack of personal communion with God in all these poems. God, though addressed, is distant and unknown. There is also a lack of seriousness about sin. Burns lacks the consciousness of God acting to save us by a Redeemer, enacting His vast love and His great justice in the life and work of Jesus Christ. He does know the need for forgiveness, but his doctrine is weak, having no concept of atonement:

*Where with intention I have
err'd,
No other plea I have,
But, Thou art good; and
Goodness still
Delighteth to forgive. ("A
Prayer in the Prospect of
Death")*

Not "Presbyterianism at its best"

Among Presbyterians of Scottish extraction, there is a myth that Rabbie and his religious beliefs typify Presbyterianism at its best. I have heard a number of these folk say that Burns was reared on the *Shorter Catechism*, and that his doctrine was that of the best of the *Catechism*. Fiction! This article has already shown Burns's religion to differ considerably from the gracious faith of the Christian Church.

But there is more.

Burns's father, William, compiled his own system of divinity, and his own deistic catechism which he taught his children. His religion was one of a vague god of Nature, and not of the God who personally addresses his Word to His people, by His creation, yes, but more fully through the scriptures and finally in Jesus Christ.

At the age of 22, Burns joined the Freemasons, whose religious syncretism fitted well with his own "natural religion," and whose emphasis on good works as meriting heaven in the afterlife, matched his own religious views. While Pike's *Morals and Dogmas*, is possibly the best known book on Masonism by a Mason, J. D. Burk's book, *Symbolism of Freemasonry* is a more modern work. (J. D. Burk, *Symbolism of Freemasonry* or *Mystic Masonry and the Greater Mysteries of Antiquity*. Chicago: The Charles T. Powner Co., 1967. 3rd ed.) The author, a 30-second degree Mason, explains the basic religious beliefs of Masonry, a few of which are here summarized:

- *Humanity's problem is his ignorance and selfishness*
- *Masonic esoteric mysteries are derived from and are the same as pagan mysteries*
- *It is related to the occult*
- *"The fundamental identity of all Souls with the universal Over-Soul...."*
- *Masonism is inconsistent with belief in a personal God*
- *"Humanity, in toto, then is the only Personal God...."*
- *"By these 'rites and benefits,' the Freemason is, above all men, in our so-called Modern Civilization, the nearest to the Ancient Wisdom... He may rise untrammelled by the rubbish of the temple, and meeting Alohims face to face, learn also to say I am that I am!"*
- *The universe is eternal.*
- *Humanity is perfectible by orderly evolution on earth.*
- *Masonism "admits no special privileges or special gifts in man, save those won by his own Ego through personal effort and merit...."*

Doubtlessly the language of 18th-century Masonism was different from that of today, and there has been some development of its doctrines. But there must also be a continuity. When we compare these doctrines with the Christian doctrines of creation, sin, salvation by grace, the "radical otherness" and ultimately personal nature of God, we can well understand why Burns was so opposed to living Christianity, and to Christ-centred Christians.

He had friends among the ministers. But he only took to the "moderates," those

ministers who were more into claret than Christian clarity, and who preached a cold clatter of morality rather than the saving, renewing, empowering Grace of God in the gospel. Many of them, too, were Masons.

I wonder if perhaps the reason so many members of Presbyterian churches to this day have such a "salvation by works" mentality, is that so many of our members are also members of the Freemasons and the Eastern Star. Could the weakness of the church have this as a contributory factor?

Once, after preaching a sermon on justification by faith alone from Paul's letter to the Galatians, two Presbyterian elders came to me.

"Are you telling us that coming to church and good works won't get us into heaven?" they asked.

"Yes," I replied.

"We don't believe that," they responded.

I gently explained to them that that was what Paul taught in the text that I had preached, what our church confessed, and what they had said they believed when they became elders. But they then objected that there would be no reason for them to come to church or to be good if it would not get them to heaven. The sad thing was that these men were not youths. One was in his eighties and the other in his sixties. And although they had been elders of the church, one for over 40 years and the other for over 20 years, they had not grasped the fundamentals of the gospel. Both these men were Masons.

If people can accept both the faith of the church and the beliefs of Freemasonry, they must be terribly confused; the church has not done a good job of teaching its faith to its members. And I wonder if Burns's popularity among so many expatriate Scots and their descendants is because of his fraternity in the Masons. (We must recognize that many Christians join the Masons merely as a social club and they do not know the doctrines they are embracing until they have become members.)

Morality gone roving

Burns's morals leave something to be desired. Six women other than his wife each bore him a child. But he thought that man's nature was to roam:

*Let not women e'er complain
Of inconstancy in love!*

*Let not women e'er complain
Fickle man is apt to rove!*

*Look abroad thro' Nature's
range,*

*Nature's mighty law is change:
Ladies, would it not be strange*

*Man should then a monster
prove?*

*("Let Not Women E'er
Complain")*

He sure could write a love poem. And "O, My Luve's Like a Red Red Rose," is a well-known and well-loved song. Perhaps Christians today should take a leaf from Burns's book, develop some romance, and write some love poems. But those of us who are married better write them for our spouses.

Burns seems to have been a likeable man, for all his lack of diplomacy. (He offended many people.) He was a great conversationalist, warm and passionate. He may have thought more with his emotions than with his intellect. And though his theology and morality may have been lacking, I think I would rather spend an evening with him than with some cold, prating, pious humbug.

I hope the reader has been stimulated to spend some time with him. A volume of his works may be borrowed from any good library. The work of understanding the Scots language in which many of his poems are written is worth the effort. And in any dialogue with Presbyterians at the local level, Christian Reformed Church people need to take into account the influence on many ordinary Presbyterian Church members of the kind of doctrines that Burns espoused.

Bill Steele is a teaching elder in the Presbyterian Church, Fort St. John, B.C. He is married and has one son.



Portrait of Robert Burns by Alexander Nasmyth

Artist draws the sign of the prophet



Priscilla Reimer

The Fleet Gallery in Winnipeg, Manitoba was the showcase for artist Gerald Folkerts' first one-person show, "The Jonah Story and Other Works," December 8-24, 1986. Born and raised in southwestern British Columbia, Gerald received his art training at Dordt College in Sioux Center, Iowa. Based in Winnipeg since 1980, he holds a half-time teaching position at Calvin Christian School there.

Gerald acknowledged in a brief telephone interview that he is an artist in search of a distinctive identity; the exhibition manifested an eclecticism characteristic of such a search. Paintings in oil, and graphite drawings predominated, but a watercolour and works in graphite and coloured pencil were also included. As Randal McIlroy of the Winnipeg *Free Press* (Saturday, Dec. 13, 1986) suggested, Gerald "seems most comfortable working with graphite or pencils. When he works with oils he has a tendency to be garish (the gaudy 'Six Crows With Red Tree,' the melodramatic landscape, 'Field of Blood') or shaky (the ungainly portrait of man with newspaper in 'Evening News')." "Morraine Lake" was, indeed, "a handsome exception."

Subject matter ranged from the grandeur of the Rocky Mountains at Morraine Lake to the personal struggle of the artist, evident in the cigarette butts of 'Mein Kampf.' One piece in particular, 'Creation/Fall/Redemption,' divulged Gerald's rootedness within the Reformed tradition. And that

is the theme picked up again in a less explicit manner in 'The Morning Star Rises Over the Land of Despair'; the futility and despair of a fallen world are juxtaposed with the hope of redemption in Christ, the Morning Star.

The strength of the exhibition, both in craft and in content, lay in 'The Jonah Story.' This series of graphite drawings represents Gerald's first attempt at an extended project. The images were invoked by a re-reading of the Old Testament story. In 'Change of Plans,' a stubble-bearded stowaway lies asleep on board ship; a wooden barrel in the background betrays the change in travel plans. Originally destined for Tarshish, the barrel now has a new address, the port of Nineveh. Casting Jonah as a contemporary stowaway is the artist's way of emphasizing the relevance of the Jonah story for today.

'Jonah and the Whale' captures the moment immediately following the Lord's order for the whale to disgorge its dinner; a stunned Jonah lies sprawled on a rocky beach, while the great fish "watches" over him. The artist has depicted a Sperm Whale and its huge head dominates the drawing — a Sperm's head comprises approximately one third of its entire body mass and it is the only "fish" that we know of that could swallow a man whole. The only break in this massive surface of whale flesh is the eye of the whale; it is this detail which focuses the viewers attention. Is Jonah being watched by a fish, or is this the eye of the Lord, the all-

knowing and ever-present God?

We are a generation anxious for some indication that God is present with us. Christ's answer to those of His generation who demanded of Him a miraculous sign was: "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation; Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days in the heart of the earth. The Ninevites will stand up and condemn this evil generation; they repented at the preaching of Jonah, and now someone greater than Jonah is here. But you, you know how to interpret the appearance of the sky, but you cannot interpret the signs of the times." (Mt. 12:38-42; 16:1-4; Lk. 11:29,30) Implicit in 'Dead Vine — Another Sign for Jonah' is the challenge to pay attention to the signs of our time. Will the Ninevites also stand up in condemnation of this generation?

Gerald Folkerts has achieved, especially in 'The Jonah Story,' an artistic statement worthy of reflection. He has done well to switch from full-time to part-time teaching for the sake of his artistic career. Gerald's up-coming show at Dordt College (1987-88) should confirm his determination to invest his artistic gifts in service to his generation.

Priscilla Reimer is a junior member in aesthetics at the Institute for Christian Studies, Toronto, Ontario.

Issue

Holy Spirit conference not of the Reformed faith

Addie Vuyk-van Hooydonk

I was mistaken! I had naively assumed that the neo-Pentecostal movement of the early '70s had waned. However, after attending the Holy Spirit Conference held at Redeemer College in Ancaster, Ont. on Oct. 25, 1986, I believe that this movement is alive and well.

As no one can deny the dynamic and enthusiastic morning and evening praise services, one must also realize that the workshops comprised a sizeable portion of the day. After attending two selected workshops, I noted that the workshop leaders and majority of conference participants fully endorsed the theology of neo-Pentecostalism.

"Baptism" workshop

Clear evidence of this was encountered in the workshop, *Baptism of the Holy Spirit*, led by Rev. Bernard Warren, a United Church minister. Rev. Warren clarified the purpose of his workshop at the outset — this was to be an "experiential workshop." The highlights of this workshop are briefly detailed below.

Rev. Warren spoke of the urgency to seek the baptism of the Holy Spirit as a second work of grace. According to Rev. Warren, those Christians having received the Spirit-baptism may be called "normal Christians" and consequently, those who have not, are "sub-normal Christians." Rev. Warren made it clear that a Christian's true spirituality will culminate in Spirit-baptism which in turn is confirmed by "speaking in tongues." Rev. Warren also offered the workshop participants an impromptu sample of the "tongue" that the Holy Spirit has given him.

Rev. Warren made brief mention of Bezek Centre which conducts retreats for the purpose of experiencing the

Holy Spirit, learning about Spirit-baptism and the gifts of the Holy Spirit.

After continually stressing words like "feelings," "experience," and "free from fear," Rev. Warren suggested that it is difficult for the average Calvinist to receive Spirit-baptism as he tends to be an unemotional creature. (This explains the existence of Salem as pointed out by Rev. Warren.)

This particular workshop concluded with three types of altar calls initiated by Rev. Warren. The third altar call presented an opportunity for those desiring the baptism of the Spirit.

"Image" workshop

Proceeding to the second workshop entitled "Spirit Image vs. Self Image," I report the following observations. Judy Wilbur, the workshop leader, spent more time on the psychology of self-image than on the significance of Spirit-image. Basically, Wilbur pointed out that to achieve a true Spirit-image one must first develop a good self-image. After listing several methods to achieve proper self-image, Wilbur quoted Mark 22:37-40 to support her statements. Regrettably, she quoted this text, as well as several others, out of context.

One method which will lead one to achieve a Spirit-image comes to mind. Wilbur instructed the workshop participants to seek "healing of memories" (inner healing). She explained that this involves an



People gathered at Redeemer College (Ancaster, Ontario) for a morning praise and worship service before they attended workshops at the October 2 Holy Spirit Conference.

earnest effort in learning to forgive oneself, others and yes, even God! for past and present events which affect our present behaviour and attitudes. I could not but note that this workshop exhibited a subtle syncretism of humanistic psychology and Christianity. Has the neo-Pentecostal or charismatic movement of the '80s taken another twist?

Other aspects

While browsing through the bookstore under the auspices of W. Hoiting, I noticed the presence of books authored by John and Paula Sandford, Dennis and Rita Bennett and Jamie Buckingham. These authors are influential proponents of a type of neo-Pentecostalism whose theology has recently undergone many transformations which are not at all biblical. Is the consistory of the Meadowvale Community Christian Reformed Church, which co-sponsored the conference with the Christian Communications Centre of Mississauga, aware of the theology underlying these books?

I seriously question the Healing Workshops that were promoted at the conference. Registration forms were available. The workshop, "Healing III," was to be led by Mike Turrigiano of the Vineyard Christian Fellowship (New York) at the Meadowvale church. In light of the article published in *Christianity Today* (Aug. 16, 1986), how can a consistory of the Christian Reformed Church embrace such a controversial issue let alone not question it by holding it up to the authority of

scripture? (John Wimber, the Founder of the Vineyard Fellowships, was considered to be a false prophet in this very same article).

Much more can be written concerning my impressions and observations after attending the Holy Spirit Conference. To say the least, I was left with many frustrations and numerous questions.

Personal observations

My overall impressions lead me to the following conclusions. Too much emphasis was placed on the necessity of seeking the baptism of the Spirit (tongues) as the ultimate religious experience and as proof of the fullness of salvation. As a member of the Christian Reformed Church, what does this say about the validity of my infant baptism? There appears, also, to be much misunderstanding concerning the baptism and fullness of the Spirit.

The proclaimed Word was not central at this conference as I assumed and hoped it would be. No doubt, charismatics hold the Bible in high regard.

Yet, they have neglected to claim the great power of this Word that, illumined by the Holy Spirit, will continue to build and revitalize the church of Christ.

Undue emphasis was placed on "us." For example, in his evening address, Gerrit Verstraete likened the power of the Holy Spirit in us to a chainsaw. The power of such a saw lies in the pulling of its string. And who pulls the string to activate the power? WE DO! (I thought the Holy Spirit pulled *our* strings). And why does Verstraete feel that he and this charismatic movement have been give a mandate to "awaken the sleeping giant?" (I am assuming that he is referring to the CRC denomination)

Yes, Oct. 25, 1986, marked the first Holy Spirit Conference to the Reformed faith. Unfortunately, it was not a conference of the Reformed faith.

Addie Vuyk-van Hooydonk lives in St. Catharines, Ont. She enjoys reading books in theology and psychology.

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Books

Theology and Science

A courageous and disturbing book

The Fourth Day: What the Bible and the Heavens are telling us about the Creation, by Howard J. Van Till, Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1986. 286 pp., \$9.95 U.S. Reviewed by Sierd Woudstra.

Here is a book whose author had courage. It is also a book whose thesis would necessitate a significant rethinking of some traditional Reformed doctrines, notably in the areas of theological anthropology and soteriology.

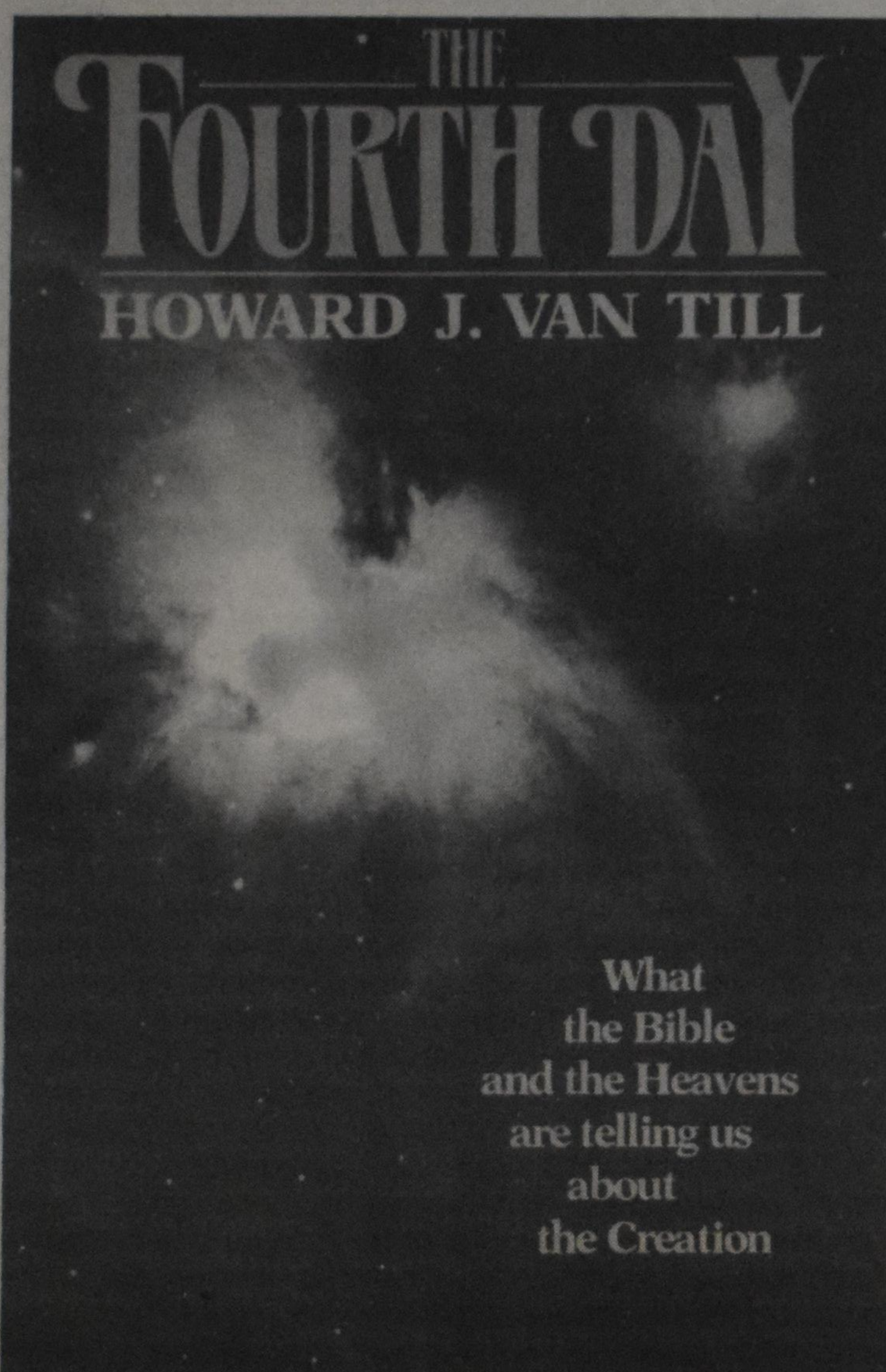
Painstaking research has convinced Dr. Howard J. Van Till that the universe as we observe it today is the product of an evolutionary process that started about 15 billion years ago. Van Till is a Christian physicist and astronomer who teaches at Calvin College, Grand Rapids, Michigan. To many in this community this view clashes with the biblical view of the origin and nature of the universe.

In this well-written provocative book Van Till tackles the presumed clash between the findings of science, which seem to dictate a cosmos evolved over billions of years and the Bible which seems to demand belief in a much younger cosmos which came into being through instantaneous divine creation. He suggests that the battle between religion and science could have been avoided if science and biblical exegesis had only been willing to remain within its own domain and deal only with questions that could legitimately be addressed to each of these respective disciplines.

Basic astronomy

The question of what the cosmos looks like when viewed specifically through the lens of Van Till's own specialties of astronomy and physics, is the subject of part II of the book. Lucidly written, the chapter reads like a basic course in astronomy. The author discusses such questions as the physical properties of the universe, the behaviour of matter, and cosmic chronology. He concludes that the universe is the product of a coherent temporal development of space, galaxies, stars and planets over 15-billion years. Though not in detail addressing the question and moving outside his own disciplines, Van Till believes that living organisms are also the product of a similar coherent temporal development. (188) "We are all made of the dust of the earth; but earth dust is stardust." (187)

How is this construction to be reconciled with the teaching of the Bible, notably Genesis?



This is the subject of Part I of the book. Marcelling much evidence, Van Till holds that the Bible does not address the question of the *how* of creation but of the *status* of the material world. Genesis is not to be read as a journalistic report of what happened a long time ago. Instead, the Bible's central thrust is to teach that the stellar world is not made up of sentient divine beings but rather that the heavenly bodies are God's creation. Scripture's prime concern is salvatory, seeking to bring man into a right relationship with his Creator, fellow human beings, and the material creation.

In the third and final part of the book, Van Till seeks to integrate the biblical and the scientific view. He insists that the two are to be seen as *complementary*. His *creationomic* perspective maintains that science, narrowly defined, is essentially religiously neutral. He rightly insists that "the biblical doctrine of creation should be presented as the framework in which excellent natural science can be performed to the glory of the Creator." (p. 271)

Should spark questions

New approaches have a way of sparking new questions. Such is also the case here. The questions addressed in this study and to which Dr. Van Till has given *his* answer are too important and too basic to be ignored. But the book begs for

critical questioning.

For example, Van Till has purchased the truce between science and religion by rigorously restricting each to its own domain. Part I of his book is a masterful discussion of the insights gained when the Old Testament is read from within the perspective of Israel's faith as it clashed with the paganism of that time. Yet there remain enough biblical scholars who would ask if it is totally beyond doubt that the Bible, notably the early chapters of Genesis, addresses *only* the *status* of the cosmos as divine creation. The difficult question is, what belongs to the teaching and what to the packaging?

The question becomes particularly poignant when the matter of the historicity of Adam and Eve is broached — always a sensitive point in traditional evangelical thought. Totally consistent, Van Till does not stop with Genesis 1 but maintains that also Genesis 2 and 3 (and beyond) present a religious focus. If Van Till is right, the historical Adam as traditionally understood, is in deep trouble. Frankly, I do not see how he can be saved. By no stretch of the imagination can one read the early chapters of Genesis and other passages as leaving room for an earth that is several billion years old and at the same time insist that Genesis 2-3 must be interpreted as *demanding* an actual first human pair who at most lived a

few (10? 20?) thousand years ago and whose sin of eating of a forbidden tree plunged the entire human race into sin.

Fly in the ointment?

Van Till is willing to say that the observed principle of an orderly evolutionary development in the cosmos also applies to the rise of biological systems. Isn't there a fly in the ointment here? In the stellar universe astronomers are able to "observe" innumerable stars in all phases of their evolutionary development. In the approximately 10- to 12-billion years which it takes a star to go through the complete cycle from birth to ultimate demise, some are "observed" as in the process of birth, others as having reached maturity and now declining, and others as having died. Why is it that the same processes cannot be "observed" (through scientific extra-polation) in the living organisms that are now found on the earth? Hasn't Van Till failed to take into account the

mysterious origin and evolution of life which presents the believing scientist with a whole set of new problems? Doesn't scripture at least suggest, for instance in Genesis 1-3, that there may have been unique divine incursions (call them "miracles") into the (divinely guided) processes of nature which have produced the marvelously complex world of living beings, including humans?

The Christian community owes Van Till many thanks for this lucid and challenging book on a subject that clamors for open and dispassionate study. He has given his honest views, presented in a fine Christian spirit of open-minded inquiry.

[Now that we've let the theologians speak (see also Leonard Schalkwyk's column in the Jan. 16 issue), an upcoming issue of C.C. will carry a discussion of Van Till's book by several Christian scientists.]

To: Jesus, Son of Joseph
Woodcrafters Carpenter Shop
Nazareth 25922

From: Jordan Management Consultants

Dear Sir:

Thank you for submitting the resumes for the 12 men you have picked for management positions in your new organization. All of them have now taken our battery of tests, and we have not only run the tests through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultants. The profiles of all tests are included, and you'll want to study each of them carefully.

As part of our services for your guidance, we make some general comments. It is the staff's opinion that most of your nominees are lacking in background, education and vocational aptitudes for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capabilities.

Simon Peter is emotionally unstable and is given to fits of temper.

Andrew has absolutely no qualities of leadership.

The two brothers — James and John — the sons of Zebedee, place personal interests above company loyalty.

Thomas demonstrates a questioning attitude that would tend to undermine morale.

We feel it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau.

James, the son of Alphaeus, and Thaddaeus definitely have radical leanings, and they both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is the man of ability and resourcefulness, meets people well, has a keen business mind, and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your comptroller and righthand man. All the other profiles are self-explanatory.

Author Unknown

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Cinema summaries

Marian Van Til

The Mosquito Coast

Rated PG

Stars Harrison Ford, Helen Mirren, River Phoenix, Conrad Roberts, Andre Gregory, Martha Plimpton
Directed by Peter Weir; from the novel by Paul Theroux; screenplay by Paul Schrader.

Paul Schrader, screenwriter for this film, seems compelled to explore how "good" people react to the corruption in our culture, often becoming corrupt themselves (e.g. the cabbie in *Taxi Driver*, the daughter and father in *Hardcore*). Director Peter Weir has also explored the problem of evil and the clash of different ideologies and cultures (e.g. *Witness*). So it's no surprise that they should collaborate on bringing to the screen Paul Theroux's novel about a man who loves his country so much that he believes he can escape its corruption and imminent nuclear annihilation by moving his family to a South American jungle where his neighbours will be nobler savages.

Allie Fox (Ford) is a brilliant inventor whose genius has gone unrecognized by his American employer and neighbours. His patriotic convictions take on a religious zeal, perhaps because he obviously grew up in a church-going family — though he has rejected God as the perpetrator of evil, he quotes scripture more accurately than (and with better regard for context) than the missionary-minister who becomes his ideological arch-rival.

Fox assumes that his young family shares his vision of New Civilization in the heart of the jungle. He is his own salvation, he thinks, and definitely the only saviour his wife and four children need. Perhaps inevitably, his sons begin to hate him and his wife fears him.

The Mosquito Coast is far from mindless entertainment. It makes one wonder about why some men of conviction and commitment end up being the Jim Joneses of the world. And it makes one ponder the gutwrenching courage it must take to walk away from a father and husband who isn't aware that he's destroying you as well as himself.

But the film doesn't delve deep enough. The balance is tilted too much towards (crowdpleasing) action/adventure sequences, and it only flirts with the philosophical/religious questions it seems to be captivated with in the beginning.

Viewers who are aware that Paul Schrader is a lapsed son of the Christian Reformed Church, however, gain a certain understanding of the film which other viewers miss.



small talk

Alice Los

To the church of A.D. 2086

A recent issue of *Time* magazine published "A letter to the year 2086." It had been composed by Roger Rosenblatt and as I read it, I was much intrigued. It made me think of future generations. *Time*'s letter was meant for America but what if such an epistle were written, not to a nation, but to the church of 2086?

Invertebrate letter writer that I am, I pulled out some stationery before I knew it. And since I always feel more at ease writing to those whom I know best, I think I will address it to my own denomination. Still, not to have it sound too exclusive, I'll start with: "Dear people of God." After all, other Christians may be reading over all those Christian Reformed shoulders and I don't want them to get the wrong impression of our day and age. That's also why I want to stress the positive when I tell those future brothers and sisters about us and how we handle things ecclesiastical. When I tell them we have two services each Sunday, I won't bother them with such minor details as levels of attendance, that sort of thing.

I will definitely point out the hard work of women in our present day church who study the Bible in groups, who teach and evangelize in vacation Bible schools, on the mission field and through Coffeebreak programs. Of course, they are also mostly responsible for the weekly Sunday school classes, not to mention the nursery and the coffee-and-cookies schedule

for countless occasions. I'm sure those people, a hundred years hence, will understand that most men nowadays don't have time for organized Bible study because they are doing the real work of the church.

Actually, I also have some questions for the church of the future and for lack of an answer I may ponder those queries myself for a while.

This is what I would like to ask: Have you learned better than we, how to share your faith? Have you increased in number? Do you still have mostly Dutch names? Have you gone through or are you now in the midst of a persecution? (If so, I would remind them of the cloud of witness who are cheering them on, us of 1986 included!) If not, do you have a weekly church paper or are you not familiar with the printed page anymore? Perhaps you switch to a *Banner* channel on television. I hope you still have a paper Bible! Do you know the concept of an inner room? Do you still eat peppermints in church?

Then, before they would tire of an ancient woman's curiosity I would end the letter and write: See you on the new earth!

P.S. Perhaps this letter will never be opened because the Lord of the universe may have returned long before the date included in the address on the envelope. I hope so!

Alice Los is a housewife living in Kemptville, Ontario.

Canadian-Chinese dinosaur hunt

Marcus Van Steen

(Canadian Scene) — Canadian and Chinese scientists are putting together the world's largest collection of dinosaur remains in preparation for a world tour.

The tour, which is scheduled to start in 1990, is a result of a visit by two Canadian scientists to China earlier this year. Philip Currie, assistant director of the Tyrrell Museum of Palaeontology in Drumheller, Alberta, and Brian Nobel, director of the Ex Terra Foundation of Edmonton, were taken on an eight-day tour of the fossil beds in the Gobi Desert, which rival the Dinosaur Provincial Park

in Central Alberta as a rich source of fossil remains.

The invitation to inspect the Chinese fossil beds was a tribute to Canada's pre-eminence in palaeontology — the study of dinosaurs. Scientists in the United States, Great Britain and the Soviet Union had been seeking permission to visit the Gobi Desert site. That permission was granted to Dr. Currie is an acknowledgment that he is among the world's leading palaeontologists even though he is almost unknown within Canada.

Work has already started in assembling the largest-ever collection of dinosaur

skeletons. This will be displayed in museums across North America, Western Europe, Australia, China and Japan.

The tour is only a part of the Canada-China Dinosaur Project, which involves co-operation in an intensive study of the mysterious animals that flourished on this earth and then disappeared. The knowledge of how they survived and why they became extinct, may have a bearing on the survival of mankind.

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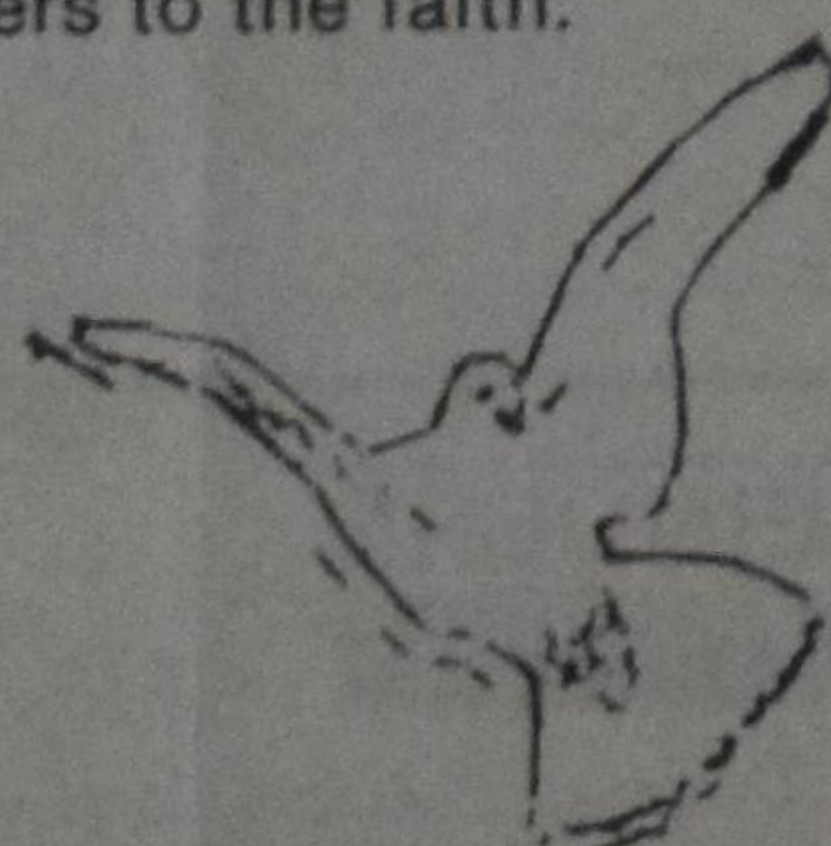
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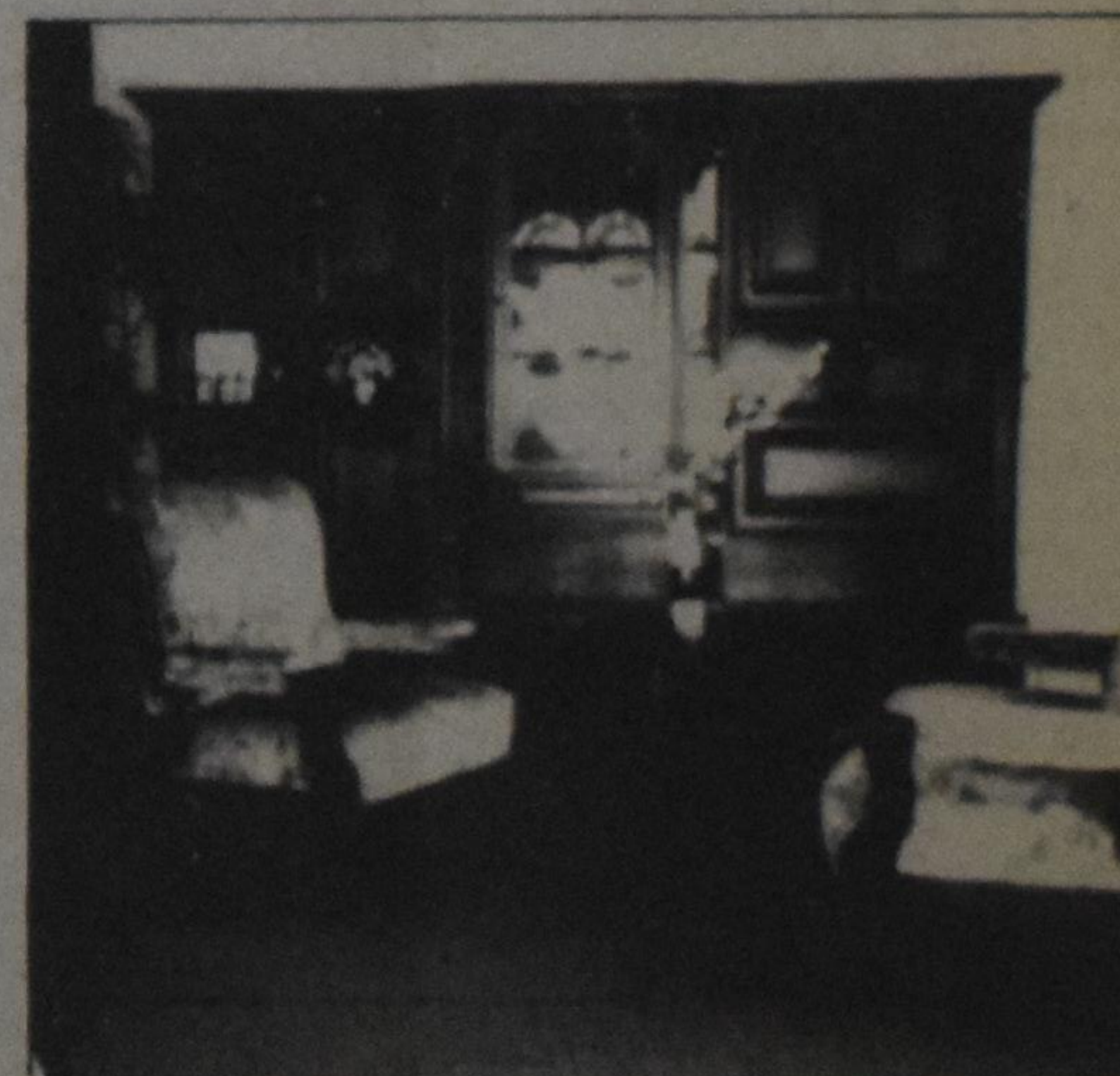
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| Adoption | | | | Real Estate Wanted |
| HIELEMA: God's gifts are good! On Friday, December 12, we welcomed JUSTIN SEUNG into our family at JFK airport in New York City. Justin was born in South Korea on May 13, 1986. We invite you to thank the Lord with us. Syd, Evelyn and Joya Hielema, Newmarket, Ont. | 1942 1987 On January 23, the Lord willing, we hope to celebrate, with our dear parents and grandparents, WILLEM and HARMINA VAN ARRAGON (nee Linde) the occasion of their 45th wedding anniversary. We thank God for their continued good health and energy and pray that they may experience these blessings for many more years. Love: Jenny & Martin Oldengarm; Jonathan — Harriston Gertie & Charles Turk; Scott, Harmina, Matthew, Rebecca — San Jose, California Mary Ann & Jerry Kingma; Raymond, Garrett, Karen, Henry, Linda — Strathroy Gary & Grietje VanArragon; William, Angela, Raymond, Bradley, Harmina, Melanie — Guelph Leo & Cathy Van Arragon; Lisa, Ben, Christy — Belleville Harma & Raymond Badgley — Trenton Wilma & Ralph Linder — Geneva, Ill. Wayne — Strathroy Mike — New Westminster, B.C. Dan — Oakville Home address: 26 York St., Strathroy, ON N7G 2E3 | "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." (2 Cor. 5:6) On January 7, 1987, the Lord called home our father, grandfather and great-grandfather, ADRIAAN DEN BOK Beloved husband of the late Dirkje Zaayer. Dear father of: Tony & Marjorie den Bok — Collingwood, Ont. Audrey & Ben Reitsma — Collingwood, Ont. Gerard & Joanne den Bok — Collingwood, Ont. Joop & Leny den Bok — Collingwood, Ont. Gijs & Marie den Bok — Collingwood, Ont. Bill & Joyce den Bok — Collingwood, Ont. Margaret & Hans Verra — Stayner, Ont. John & Patricia den Bok — London, Ont. Dick & Gwenanne den Bok — Collingwood, Ont. Lovingly remembered by 29 grandchildren, 18 great-grandchildren and brothers Dries and Jan in Holland. Funeral services were held on January 12, 1987, at the CRC, Collingwood, Ont., with Rev. John Top officiating. Home address: R.R.#1, Collingwood, ON L9Y 3Y9 | | Young couple looking for small dairy farm to buy or rent. Preferably in south-western Ontario. Call 519-644-0713 after 7 p.m. |
| Births | | | | Ministers |
| CAMPBELL: SAMANTHA RENEE was born on Tuesday, December 23, 1987. Samantha means name of God and listener (see 1 Sam. 3:10). Parents: Renee and Craig Campbell; brother, Luke. Grandparents: Mel and Lois Campbell, Peter and Eline Homan. Great-grandparents: Edith Johnson, Aylmer and Dora Campbell, Nick and Martha Homan, Nellie Praamsma. Covenant God: Jehovah. "Give thanks to the God of heaven for His covenant love is everlasting." (Psalm 136:26) Samantha was baptized on January 11, 1987. She lives at 31 Eastbend St., Hamilton, Ont. | | | | London First CRC, Ontario, Canada is seeking a pastor to work part-time, to assist our pastor, mainly in the task of pastoral visiting. Please send inquiries to London First CRC, 513 Talbot St., London, ON N6A 2S5. |
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| SCHIPPER: "I praise you because I am fearfully and wonderfully made." (Psalm 139:14a) Harry and Grace thank and praise God for blessing our family with another wonderful "little miracle." ANITA GRACE was born on December 16, 1986, weighing in at 3 lbs. 9½ oz. She is a little sister for Erica, Laura and Darryl. Anita is the eighth grandchild for Mr. and Mrs. Henry Schipper of Aylmer, Ont. and the 13th grandchild for Mr. and Mrs. John Grevers of Tavistock, Ont. Address: R.R.#1, Eden, ON N0J 1H0 | | | | Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 18 years experience. MRS. A. VANDENHAAK (416) 563-8635 |
| TEBRAKE: "How many are your works, O Lord. In wisdom you made them all." (Psalm 104:24) With joyful hearts, we, Gerald and Sonya (nee Zantingh) thank God for entrusting to our care, a son, JOSHUA WILLIAM. Born December 17, 1986, weighing 9 lbs. 1 oz. Joshua is a brother for Rebecca and the third grandchild for Mr. and Mrs. William TeBrake of Burlington and the fourth grandchild for Mr. and Mrs. Richard Zantingh of Dunnville. Great-grandparents are: Mr. G. TeBrake of Brampton, Mr. and Mrs. W. Sjaarda of Wellandport and Mr. and Mrs. H. Zantingh of Burlington. Address: 3001-25 Centennial Dr., Burlington, ON L7M 1B3 | | | | For Rent |
| Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info, (416) 688-7911. | 1957 January 25 1987 We praise and thank the Lord for blessing our parents, TED and SYLVIA VISSER (nee Hogeveen) as they celebrate their 30th wedding anniversary. It is our prayer that the Lord will continue to bless them in the years to come. Congratulations Mom and Dad! With all our love, from your children and grandchildren: Sally & Henry Kater; Jason, Andrea, Stephen, Kristen — St. Catharines Betty & Ron VandenHengel; John, Jeremy, Christopher — Selkirk Cindy & Floyd Feere — Simcoe Grace & Ron (fiance) — at home Home address: Talbot St., Jarvis, Ont. | "Ere Zij God" The Lord has taken to Himself on December 22, 1986, at Shalom Manor, Grimsby, our dear wife, mother, grandmother and great-grandmother, KATRINA ROZEMA (nee Jagt) in her 78th year. Lute Rozema — Shalom Manor, Grimsby, Ont. Trudy & Evert Jagt — Beamsville, Ont. Leo & Minnie Rozema — Grimsby, Ont. Hilly & Paul Sullivan — Carvel, Alta. Grace & Sid Rispens — Helena, Montana Alice & John Franceschi — Chilliwack, B.C. Henry & Hilda Rozema — Vineland, Ont. Kathie & Brian Bezemer — Ancaster, Ont. 23 grandchildren and six great-grandchildren. Predeceased by son Hein and grandson Steven. 295 Main St. E., Grimsby, ON L3M 1R1 | | Near Orlando, Florida: Furnished efficiency unit, available March 21 - May 1. \$80.00 U.S. per week or \$300.00 U.S. per month. Phone: (416) 791-0250. |
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| Greenhouse/Garden Centre Manager Opening for mature person. Must be experienced in the operation and management of all phases of planning and growing in a year-round greenhouse environment. Benefit package available. Please apply, in writing, relating work experience and salary expected to: BOS NURSERIES LTD. R.R.2, Trenton, Ontario K8V 5P5 (613) 392-4116 | Wholesale nursery is looking for persons to work in our container growing facilities. This job is fairly light work; however, enthusiasm and a desire to learn is necessary. Experience not essential. Full-time employment for the right person. We're also looking for a driver-handyman. Send us details about yourself, your education and previous employment. WILLOWBROOK NURSERIES INC. P.O. Box 100, Fenwick, ON L0S 1C0 | Experienced help wanted on dairy farm near Cambridge. Room and board available. Kryn VandenBerg, R.R.#2, St. George, ON N0E 1N0; Tel: (519) 448-1512. Sales representative for cleaning service company in Mississauga and Etobicoke area. Must be organized and self-starter. Guaranteed wage and car allowance for orientation period. Call Steamatic (416) 677-8151. | For our retail garden centre: An experienced store clerk, knowledge of nursery stock helpful but not essential. For our landscaping department; an assistant to our landscaper, some experience preferred. Contact Cor Vanderkruk John Connon Nurseries Ltd. Box 200, Waterdown, ON L0R 2H0 Phone: (416) 689-4631 NEEDED: Stable, young woman for companion to 80-year-old lady, living in The Hague, The Netherlands. Live in, but ample free time. No nursing diploma necessary. Must have energy and be outgoing. Minimum one year. Some travel may be involved. Call Anya at 416-469-8343. | |
| Lawn spray company in Niagara Peninsula is looking for lawnsprayers We are looking for enthusiastic, aggressive individuals who can work on their own and work varied hours. Must be neat in appearance and have a driver's licence. Send us details about yourself, your education and previous employment. Bobby Lawn Spray P.O. Box 100, Fenwick, ON L0S 1C0 | Position Open The office supervisor is now accepting applications for a full-time secretarial position that is becoming vacant. This position involves working closely with the academic administration and the advancement and recruiting departments. College or university degree preferred. Please submit your application and resume to: Lorraine Elisen by February 13, 1987 Redeemer College Ancaster, ON L9G 3N6 (416) 648-2131 | Real Estate FARMS FOR SALE 240 acre dairy farm, 180 acres workable, all random tiled. Six-bedroom house, suitable for two families. 544 litres of number one quota and 149,000 litres MSQ. Nearly 100 head of holsteins. Barn ties 60 cows. Stable cleaner, pipeline milker, two silos with unloaders. Full line of very good equipment. Smithville area. Asking only \$650,000. Call Keith. 30,000 chicken broilers. Three bedroom ranch, very good barns. Located between Burlington and Toronto. Call Keith. 35,000 chicken broilers. Two homes. One barn, nearly new. Priced very reasonable. Call Keith. 40,000 cage layers and pullets. Good location. Call Keith. 100-acre cash crop. No buildings, some bush. South Cayuga. Asking only \$49,500. Call Keith. 185 acres, sandy loam soil, good drainage. Storage barns. Two silos. Heated workshop. Three-bedroom brick home, six years old with many extras. Complete list of machinery. Some crops included. Owner presently renting additional land. The value is here at \$550,000. Illness forces sale. All details available. Call Frank. 179-acre dairy farm. 20' x 80' poured silo with unloader. Two barns. 48 tie stalls with loose housing and box stalls. Five-bedroom home in excellent condition. Well-drained farm. Ideal for young farmer starting out. Close to Christian school and church. Low down payment. Call Jack. Keith Miller and Associates, Realty Ltd. — Realtors Office: 774-7624 Keith — Res: 774-4077 Frank — Res: 774-6284 Jack — Res: 774-8291 | Teachers | Teachers |
| THE INSTITUTE FOR CHRISTIAN STUDIES seeks applications for the position of development secretary to begin January 26, 1987 Areas of responsibility include: maintenance of computer mailing lists, handling of donations and receipts, assistance in development correspondence, and supervision of major mailings. The successful applicant should be able to work independently and have excellent grammar, spelling and typing skills. Experience in computers and wordprocessing is desirable. Direct inquiries, applications and resumes to: Mrs. Adriana Pierik, Director of Development ICS, 229 College St., Toronto, ON M5T 1R4 Phone: (416) 979-2331 or 489-8869 (home) | Woodland Christian High School <i>invites applications for positions commencing September 1987</i> ENGLISH AND GEOGRAPHY (Major teaching areas) CHOIR, GIRL'S P.E./HEALTH (Minor teaching areas) Qualified applicants reply to: Woodland Christian High School R.R.#1, Breslau, ON N0B 1M0 ALSO We anticipate a temporary opening in English for a period of 3-4 weeks in late April/early May 1987 due to a pregnancy leave. This is a full-time position for this time period and the successful applicant will be paid according to their position on our salary grid. Reply as above. | Dairy and hog setup , large barn, two silos with unloaders, four bedroom home, new kitchen, attached double garage. Level tile land. 291 acre dairy farm , approx. 180 workable. Drained where needed. Newer free stall barn and milking parlour plus bank barn. Two silos with tops and unloaders. Wonder steel shed. Very good brick house. Cows and quota may be purchased. 150 acres . 115 workable, 25 acres bush, drained; 1 barn suitable for dairy, 1 pole barn beef; 3-bedroom brick house, wood oil comb. furnace. Vendor anxious for offer willing to take back first mortgage. 1½ acre with large three-bedroom brick bungalow, fully finished basement including kitchen. Electric heat, attached garage. Situated on paved road, small village. Other properties also available. Call P.H. Hiller Realty Ltd. 935 Main St. W., Listowel, ON Helen Cullen Albert Carson 519-291-1544 (office) Evening 519-291-1709 (home) | CALVIN MEMORIAL SCHOOL St. Catharines requires a principal commencing August, 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing began in November 1986. The Board hopes to make the appointment by February 15, 1987. <i>Inquiries may be directed to:</i> Association for Christian Education of St. Catharines Mr. Louis Den Bak, Secretary of the Board 300 Scott St., St. Catharines, ON L2N 1J4 | EDMONTON CHRISTIAN SCHOOLS Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year. Possible teaching positions open in: Elementary Intermediate Junior High Senior High The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth. Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact: H.P. Visscher 14345 McQueen Road Edmonton, Alberta T5N 3L5 Telephone: (403) 455-8515 |
| CSI DISTRICT II (Manitoba, Saskatchewan, Alberta, Montana) invites applications for the position of Curriculum Co-ordinator The successful candidate will have a minimum of 5 years teaching experience and will provide leadership in curriculum development in a large Christian school district. Canadian employment and immigration regulations apply to this position. Application with resumes and references are to be sent to: Dr. Alyce Oosterhuis Curriculum Office 14304 - 109 Avenue, Edmonton, Alberta T5N 1H6 Deadline for application is Feb. 15, 1987 | | | | |

Classifieds/Events

| Teachers | Teachers | Teachers | Teachers | Teachers |
|---|--|--|--|----------|
| <p>FRUITLAND: John Knox Memorial Christian School has an opening for a 50% part-time special education teacher. For information and application forms contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0; (416) 643-2460. Deadline for applications to be received will be March 2, 1987.</p> <p>LEDUC, Alberta: Covenant Chr. School, Leduc, Alberta, is seeking a teacher-principal for the 1987-1988 school year. Send resumes to: Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9B 1S1 or phone: 1-403-986-8192.</p> <p>LONDON: The London Parental Christian School invites applications from beginning and experienced teachers for a possible grade seven (7) teaching position for September, 1987. Please send your letter of application and resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4</p> <p>ORILLIA: Orillia Christian School will have an opening in either Grade 7 or Grade 8 for the school year 1987-88. Preference will be given to an applicant who has majored in French. Please send letter of application to Mr. H. Marcus, Principal, Box 862, Orillia, ON L3V 6K8</p> | <p>WILLOWDALE: Willowdale Chr. School invites applications for a possible opening for Kindergarten for the 1987/1988 academic year. Openings for Junior and Intermediate grade positions may also occur. We invite positive, innovative teachers to join in a progressive school committed to quality Chr. education. Please send letters of enquiry or resumes to: A. Ben Harsevoort, Principal, Willowdale Chr. School, 60 Hilda Ave., North York, ON M2M 1V5</p> | <p>WINGHAM: The Wingham and District Interdenominational Chr. High School Society will have a possible opening for a teaching principal. Duties to commence February 1, 1987, on a consultive basis, and full-time July 1, 1987. Send resume, letters of application and/or inquiries to: Mrs. Jane Vander Velden, c/o Wingham and District Chr. High, Box 820, Wingham, ON N0G 1W0; (519) 335-3964.</p> | <div> <h2>CALVIN CHRISTIAN SCHOOL</h2> <h3>HAMILTON</h3> <p>The Education Committee invites applications for the following teaching positions:</p> <p>a. Grade two — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.</p> <p><i>Deadline for applications is Jan. 23, 1987</i></p> <p>b. Junior grade and primary grade — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.</p> <p><i>Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.</i></p> <p>Direct your complete resume and/or inquiries to: W.H. Hultink, Principal Calvin Christian School 547 West Fifth St., Hamilton, ON L9C 3P7 (416) 388-2645</p> </div> | |
| <div> <h3>Willowdale Christian School</h3> <p>a progressive JK-8 elementary school offering quality Christian Education to the Christian community of Metropolitan Toronto, invites applications for</p> <p>a possible opening for a</p> <h4>Principal</h4> <p>Interested persons please apply to: Mr. A. Ben Harsevoort, Principal 60 Hilda Avenue North York, Ontario M2M 1V5 (416) 222-1711</p> </div> | | | | |

Events


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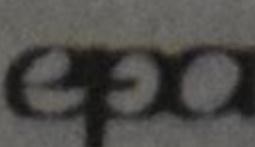
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KEYNOTE SPEAKERS



Dr. HAROLD LINDSELL (Laguna Hills, California). Editor emeritus of *Christianity Today*; author of *The Battle for the Bible* and *Free Enterprise: A Judeo-Christian Defense*. (Thursday evening banquet and Friday panel discussion.)



Rev. JERRY VREEMAN (Chicago, Ill.). Formerly with *The Back to God Hour*; founder and President of Multi-Media Ministries, Chicago, Illinois. (Friday evening banquet.)

PANELISTS

HARRY ANTONIDES, Director of Research, Christian Labour Association of Canada and editor of *Work Research Foundation Comment*, Toronto.

Dr. JOHN BOERSEMA, Professor of Business, Redeemer College, Ancaster, Ontario.

Dr. JOHN BOLT, Associate professor of Religion and Theology, Redeemer College, Ancaster, and author of *Christian and Reformed Today*.

ED VAN WOUDEBERG, Interim leader, federal Christian Heritage Party.

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 Speaker: Dr. Harold Lindsell
 Fees: Delegates or Guests \$50.00; Spouses or Associate Members \$40.00; Students \$20.00.

B Friday Daytime — March 6, 1987
"IS FREE ENTERPRISE BIBLICAL?"
 Speaker: Dr. Harold Lindsell
 Fees: Delegates or Guests \$70.00; Spouses or Associate Members \$30.00; Students \$10.00.

C Friday Evening Banquet — March 6, 1987
 Speaker: Rev. Jerry Vreeman
 Fees: Delegates or Guests \$50.00; Spouses or Associate Members \$40.00; Students \$20.00.

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Events/Dutch

Calendar of Events

Jan. 22

The Ambassadors at Landscape Ontario, Sheraton Centre, Toronto, Ont., at 7 p.m.

Jan. 22

Provincial Board Meeting of the Chr. Farmers Federation of Ontario at 10 a.m. in the Chr. Ref. Church of Georgetown, Ont. For information call 519-837-1620.

Jan. 24

Province-wide CPJ meeting to discuss proposed answers to Premier Peterson's letter, at 229 College St., Toronto, Ont. Starts 10 a.m., visitors welcome.

Jan. 26-Feb. 8

CSS's Harry Houtman in British Columbia.

Jan. 28

Music for Strings and Keyboard, a King's College-sponsored concert featuring the premiere performance of the Concerto for Organ and Strings by Jacobus Kloppers, with organist Marnie Giesbrecht. At 8 p.m. at Robertson Wesley United Church, 10209-123 St., Edmonton, Alta. Also Bach's A Major keyboard concerto with pianist Joachim Segger, Mozart's Divertimento in F and Warlock's Capriol Suite. Tickets at the door.

Feb. 7

Inaugural Piano Recital on the new Kawai grand piano at Redeemer College, Ancaster, Ont., featuring concert pianist Joachim Segger from The King's College, Edmonton, Alta. Tickets: \$8.00 (regular), \$6.00 (students/seniors) and \$20.00 (family), available from Redeemer College at (416) 648-2131, or at various ticket agencies (watch for announcements).

Feb. 7

Desserts and Serenades, The Ambassadors and Women's Guild, Hamilton District Chr. High at 8 p.m.

Feb. 8

Oshawa and District Centre is presenting a membership recital at 3:30 p.m. at St. George's Anglican Church, Bagot and Centre Sts., Oshawa. Free admission. For further information contact H. Vanderkooi, President, 555 Mayfair Ave., #1803, Oshawa, L1G 6Z8; (416) 576-1652.

Feb. 11-25

"Women in Society," a King's College-sponsored mini-series of lectures. Dates Feb. 11, 18 and 25 in the Christian School Library, Lacombe, Alta. Watch for local announcements.

Feb. 12-Mar. 19

"Women in Society," a lecture series at The King's College, Edmonton, Alta. Dates Feb. 12, 19, 26, March 5, 12 and 19. Watch for local announcements.

Feb. 12, 19, 26

Film series of Dr. James and Shirley Dobson to be held at York Maranatha CRC, York, Ont., at 7:30 p.m. 2 films per evening.

Feb. 21

The Ambassadors in concert, at Faith Chr. Ref. Church, Burlington, Ont., at 8 p.m.

Feb. 21

Choir and organ concert with Andre Knevel at the organ, and guest pianist Roger Admiral; 8:00 p.m. in the Centennial United Church, 858 Dundas St., London, Ont. Mass choir consists of: "Shining Lights," Aylmer; Ingersoll CRC Choir and Bel Canto Chr. Choral Society from London. Free-will offering.

Mar. 6-Apr. 10

Nine rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation featuring Dr. Joel Nederhood at: Mar. 6: Taber, Alta.; Mar. 9: Calgary, Alta.; Mar. 10: Red Deer, Alta.; Mar. 11: Neerlandia, Alta.; Mar. 12: Langley, B.C.; Mar. 13: Abbotsford, B.C.; Apr. 10: Clinton, Ont. Rev. John D. Hellinga will speak at Mar. 25: Thunder Bay, Ont.; Mar. 27: Cambridge, Ont.

Feb. 20-22

"Our Reformed Faith in Everyday Life" — a conference for all individuals interested in discovering how our Reformed faith and heritage can be made more relevant to our world and life today. In Ottawa, Ont. For more info. contact Mrs. Christina Pleizier at (613) 835-2293.

Feb. 25-26

1987 Lectureship in Christianity and Learning at the Institute for Christian Studies, 229 College St., Toronto, Ont. Dr. Merold Westphal of Hope College will speak on: "The Religious Uses of Modern Atheism," three lectures on Freud, Nietzsche and Marx. Feb. 25: at 3:30 and 7:30 p.m.; Feb. 26: at 3:00 p.m. Lectures are free and open to the public.

Mar. 5-6

RCBPA's Third Annual Convention at the Holiday Inn, Burlington, Ont. Keynote speakers: Dr. Harold Lindsell and Rev. Jerry Vreeman, plus four well-known panelists. For info. and registration contact RCBPA at (416) 689-6463.

Mar. 7

Organ concert by Andre Knevel at 8:15 p.m. in the Central Presb. Church, Charlton and Caroline Strs., Hamilton, Ont. An exciting program of popular classics.

Apr. 4

Prism '87 Conference at Calvary Church, 89 Scott St., St. Catharines, Ont. Seminars and fellowship during the day. Evening concert with Larry Norman. For info. call (416) 934-0104.

Apr. 10

Inspirational meeting at 8 p.m. in East CRC, Stratford, Ont. Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome.

Apr. 10-12

Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in Caledon, Ont.; \$95 everything included. For information call 416-223-7177.

Apr. 24-26

Ontario Christian Singles Fellowship Weekend at Waterloo, Ont. Theme: "A Time to Grow." Speaker: Dr. Peter Van Katwyk, director of Interfaith Pastoral Counselling in Cambridge, Ont. Additional details to follow.

May 2

Spring concert for two organs by virtuoso organists Andre Knevel and Wim Van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., Toronto, Ont.

May 15-18

Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in Waterloo, Ont. "I Have Hope" is the theme for the weekend.

Oct. 3

Sixtieth Anniversary and Reunion of "Christelijk Lyceum (HBS)" in Apeldoorn, The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in October, 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

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Tues. Jan. 27

Wed. Jan. 21-8:30a.m.

Thurs. Jan. 22-8:30a.m.

Fri. Feb. 6

Tues. Feb. 3

Wed. Jan. 28-8:30a.m.

Thurs. Jan. 29-8:30a.m.

Fri. Feb. 13

Tues. Feb. 10

Wed. Feb. 4-8:30a.m.

Thurs. Feb. 5-8:30a.m.

De organist blijft achter

Herman de Jong
Er zullen in de komende jaren veel nieuwe CRC kerken worden gebouwd. Dat is eigenlijk vanzelfsprekend. Zelfs zonder evangelisatie te bedrijven is er vaak groei van binnenuit. Als we dan ook nog eens echt Jezus' Hemelvaartswaarden in praktijk brengen, komt het tot kerkbloei ... zo vast als een kerkmuur!

Let's Play Chess P. Layer

The November Solutions and Ladder will be given next week as the mail is still on the slow side. This will allow some more solutions to arrive at my desk before the Ladder is published.

END GAME PRINCIPLES

The value of the pieces changes drastically in the end game. The value depends on the position rather than the numeric strength. Notice the position shown below arrived at a game played some 17 years ago. The positions of the White Pawns at K5 and B4 compared to Black Pawns at K3 and Q4 make a great difference even though the White Bishop is lost.

Black: E. Gufeld

White: A. Suetin

1. --, P-K6;
2. P-R5, P-K7;
3. B-B2, P-K8Q;
4. BxQ, BxBch.,
5. KxP, B-N5;
6. P-R6, B-B1;
7. P-R7, B-N2;
8. K-N5, P-Q5;
9. K-N6, B-R1;
10. P-B5! P-Q6;

11. PxP, P-Q7;
12. P-K7, P-Q8/Q;
13. P-K8/Qch., Q-Q1

The position of the White Queen and Pawns compensate for the lost Bishop. Twenty-four moves later Black resigned.
Black would have been better off to move his King over to the King's side first (from the diagrammed position.)

Ik voel mij bewogen omtrent het lot van "orgelisten" die in deze nieuwe kerken zullen gaan spelen. Ik snuffel wel eens wat rond in Hollandse kerkbladen, en zo viel mijn zorgzaam oog op enige passages uit het tweemaandelijks blad "Eredienstvaardigheid." De naam van dat blad geeft al te denken; er is vaardigheid voor nodig een goede eredienst te verzorgen. Dat doe je zo maar niet een-twee-drie! Misschien zal de taak van een liturgiegroep in de kerken van de toekomst even belangrijk zijn als die van de kerkeraad en het diaconaat. Maar dat zal mijn tijd wel uitzitten!

Kerkzang is belangrijk
Ik las voor u: "De zekerheid dat een levende gemeente altijd ook een zingende gemeente zal zijn, wordt telkens weer naar de achtergrond gedrongen door de zuinigheid die betracht moet worden bij de gewenste kerkbouw. Teleurstelling en frustraties zijn dan bij voorbaat verzekerd. Een goede zang-acoustiek wordt vaak verondersteld. Stenen "spreken" anders dan beton of het board en andere kunstmatige materialen. De muzikant weet dat; de architect hoort het te weten.
De kerkzang is vrijwel het laatste verband waarbinnen we nog samen de stem verheffen en acht geven op elkaars ademtocht. Vooral met het oog op onze jonge kinderen moeten we dit bedenken: zij hebben een tegenwicht nodig tegen alle elektronisch voortgebrachte geluiden — hun eerste indrukken van 'levende' muziek in de kerk zijn van beslissende betekenis.

De electronica "kunnen alles" maar ze vermoorden de aandacht en de eigen inzet, zoals ook kunstbloemen in een bidkapel uit den boze zijn.
"Zingen en musiceren vragen echter om leiding, om oefening. Dat betekent: in een kerk is 'het' orgel praktisch onmisbaar. Ook wanneer het niet direct kan worden aangeschaft, moet er wel van meet af mee gerekend worden dat het binnen afzienbare tijd komt. En dan denke men niet aan grote concert-instrumenten. Maar toch moet een orgel liefst ook weer niet te klein zijn, omdat daardoor meteen de meeste orgelliteratuur wordt weggesneden. Zo mogelijk denke men aan twee klavieren en een vrij pedaal. De bouwcommissie late zich deskundig voorlichten. Ze offere nooit de klankkwaliteit van het aan te schaffen instrument op aan haar (vermeende) geldgebrek door dan maar een elektronische apparatuur te kopen, die alles kan maar niets is.

1987 Lectureship in Christianity and Learning

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Dutch

Organist minstens zo belangrijk

Kerken in de toekomst zullen er goed aan doen een organist aan te stellen. Meer dan één geeft vaak aanleiding tot heilloze polarisaties die tot niets leiden. Het spreke vanzelf, dat zij die organist dan ook naar behoren en volgens de daartoe gestelde regels van de Organisten-bond moeten honoreren. Het zijn de 'onkosten' die overwogen moeten worden voordat men aan kerkbouw begint!

"Ook de plaats waar het orgel ten opzichte van de gemeente neergezet zal worden is van grote betekenis. Wil de gemeente goed kunnen instemmen, dan zal zij in de geluidsbaan van het orgel moeten zitten. Vrijwel altijd foutief is het als de gemeente 'de wind van voren krijgt.'"

"Beslissend voor de juiste plaatsing van het orgel ten opzichte van de gemeente is de vraag of men een cantorij zal opbouwen in de toekomst. Een (kleine) cantorij — want een 'koor' is in de eredienst niet nodig en eigenlijk ook bepaald niet gewenst! — zal in de regel binnen het 'handbereik' van de organist moeten zijn en oog in oog met de gemeente. Een situering van het orgel schuin voor de eenmaal gezeten gemeente, ongeveer haaks op de langste over de plattegrond te trekken diagonaal, is de aangewezen oplossing. Onverkort dient echter te gelden dat de organist bij ieder onderdeel van de eredienst direct betrokken moet kunnen worden; op vele momenten van de godsdiensttoefening is de organist minstens zo belangrijk als de voorganger [Oh, I like that!] Organisten worden aange trokken door goede instrumenten. En een goed instrument, bijvoorbeeld een 'tracker-orgel,' gaat langer mee dan de muzikant die het bespeelt."

Ook las ik voor u uit *Reformatisch Dagblad* een

leuk stukje geschreven door C.H. van Dijk. Enkele weergaven: "De organist vervult een belangrijke taak tijdens de eredienst. Hij zorgt namelijk voor de dienst dat rumoer en geklets niet zo opvallen. Tijdens de dienst mag hij er voor zorgen dat de snelle zangers niet meer dan pakweg een halve noot voor zijn op de rest en de langzamere zangers niet meer dan een halve toon achterblijven. Na de dienst mag hij proberen het voetengeschuifel te overstemmen."

"Dat het bovenstaande niet erg positief klinkt hoeft niemand me te vertellen. Dat weet ik. Erg goed zelfs. Maar hoeveel mensen weten na afloop van de dienst nog wat 'het orgel' ervoor en erna gespeeld heeft? Of wat er gedurende de dienst gezongen is? Laten we het over de preek dan nog maar niet hebben, maar daar gaat dit verhaal niet over."

Organist inspireert

"Als we aan het spelen zijn, realiseren we ons dan wat we spelen? Of is het gewoon een louter technische vertolking van een bepaalde psalm, zonder dat we de mooie namen de tekst van de psalm te bestuderen?"

Een inspiratievont die bij de organist ontbreekt, zal nooit naar de luisteraars overslaan. Een ander houdt natuurlijk niet in dat er alleen maar zeer zacht en uiterst langzaam gespeeld mag worden. Een predikant zet zijn stem ook wel es uit!

Een organist vertelde me eens dat hij voor de dienst zo zacht mogelijk speelde. Dan konden de mensen elkaar tenminste verstaan. Een duidelijk voorbeeld van iemand die zich bij een heersende wantoestand dreigt neer te leggen.

"De organist zal moeten kunnen improviseren en dat is geen geringe opgave. Menig

keer zal het voorkomen, dat de laatste minuten van het inleidend orgelspel improviserend worden doorgebracht. Muzikaliteit, aanleg en (vooral) studie zijn hiervoor benodigde ingrediënten. Het is een bekend gegeven dat het doorsnee-gemeentelid niet op

contrapuntische hoogstandjes zit te wachten. Kunstige constructies met de melodie in de tussenstemmen zullen slechts door enkelen worden gewaardeerd.

Hetzelfde geldt voor de werken van Johann Sebastian Bach. Ook voor de zogenaamde moderne muziek

is het uitkijken geblazen.

"En zo verstrijkt de tijd. Na de zegenbede probeert iedereen zo gauw mogelijk weg te komen. Een eerbiedig uiteengaan is het vaak niet te noemen. Alleen de organist blijft achter, samen met de snoeppapiertjes..."

Uw

GOED NIEUWS

CANADESE PENSIOEN

PLAN

is veranderd ten goede.

Vanaf 1 januari, 1987.

Op 1 januari 1987 zijn de veranderingen in uw Canadese Pensioen Plan van kracht geworden. Deze veranderingen zetten uw Plan op een solide, langdurige financiële basis.

Het is belangrijk te weten welke voordelen beschikbaar zijn, want uw Plan voorziet u en/of uw gezin van een basisloonbescherming als u ophoudt met werken, invalide wordt, of sterft. U zult deze uitkeringen echter moeten aanvragen, wanneer u denkt dat u er recht op hebt.

De hiervolgende informatie geeft u de hoogtepunten van de belangrijkste verbeteringen. Het is goed nieuws!

Financiering van een betere toekomst

Nieuwe beleggingsregelingen zullen uw Plan meer gewaarborgd maken en houden dan voorheen.

Op het ogenblik betalen u en uw werkgever elk 1.8% van uw verdiensten, tot een maximum bedrag. Tot 1991 zal deze bijdrage elk jaar stijgen met 0.2% en daarna tot 2011 met 0.15%. Als u het maximale bijdraagt, dan zult u in 1987 ongeveer \$26,00 meer betalen.

Een grotere keuze

in pensioensmogelijkheden U wordt nu in de gelegenheid gesteld om met uw 60ste jaar uw CPP pensioen te ontvangen. U kunt daarvoor in aanmerking komen, zelfs als u nog niet volledig opgehouden bent met werken.

Als u uw pensioen aanvangt voor u 65 jaar bent, dan zijn uw uitkeringen minder, omdat u minder hebt bijgedragen en uw uitkeringen over een langere tijd-periode zullen worden toegekend.

Of, als u de beslissing neemt om niet met pensioen te gaan tot na uw 65ste jaar (tot 70 jaar), dan worden de maandelijkse uitkeringen hoger.

Uw pensioen zal in normale gevallen beschikbaar zijn in de maand na uw 65ste verjaardag. Voor elke maand tussen die datum en wanneer uw pensioen aanvangt, zal uw uitkering gewijzigd worden met 0.5%. Deze wijziging zal toegepast worden zolang u de uitkering ontvangt.

Verhoogde invaliditeitsuitkering

Als u in aanmerking komt voor invaliditeitsuitkering, dan zal uw

maandelijkse uitkering aanmerkelijk verhoogd worden. Bijvoorbeeld, het maximale invaliditeits-pensioen van \$487,00 zal voor 1987 verhoogd worden tot meer dan \$635,00 per maand.

Bovendien, ieder die deelneemt aan, of terugkeert in de werkgemeenschap, komt in aanmerking voor invaliditeits-uitkering na bijdrage van tenminste 2 van de laatste 3 jaren, waarin de bijdragen gemaakt hadden kunnen worden.

Uitkeringen voor nabestaanden blijven van kracht wanneer u hertrouwt

Als u een weduwen- en wezenpensioen ontvangt, zullen deze uitkeringen aanhouden, ook als u hertrouwt.

Als u al hertrouwd bent en uw uitkeringen waren stopgezet, dan kunt u deze uitkeringen weer opnieuw aanvragen.

Verdeling van pensioenverdiensten

Als een huwelijk eindigt met een scheiding, dan heeft elke echtgenoot recht op ten hoogste de helft van de "pension credits" die samen verdiend zijn. Na 1 januari 1987 zullen deze verdiensten ook verdeeld worden als het huwelijk of de samenleving eindigt in ontbinding van deze relaties.

Delen van pensioen

Wanneer u en uw echtgenoot uw CPP ouderdomspensioen ontvangen, dan kan de uitkering die u beiden verdiend hebt gedurende uw leven samen, gedeeld worden indien één van de twee dit verzoek kenbaar maakt.

Aanvullende uitkeringen voor afhankelijke kinderen

Voorheen waren afhankelijke kinderen beperkt tot een "flat-rate" uitkering,

ook wanneer beide ouders hadden bijgedragen in het Plan en gestorven waren of invalide geworden waren.

Als dit nu gebeurt, dan zullen uw kinderen het recht hebben op een dubbele uitkering.

Verbeterde gecombineerde uitkeringen

Als u recht hebt op een gecombineerde uitkering voor nabestaanden en invaliditeit, dan kan het te ontvangen maandelijkse maximale bedrag nu groter zijn.

De gecombineerde uitkering van nabestaanden- en ouderdomspensioen zal royaler worden toegekend aan hen die er recht op hebben.

Bouwen op een solide basis

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